

1095
ANTICHRIST'S INQUEST;

O R,

**An Essay upon the Nature of Anti-
christ's Power and Character.**

I N T W O P A R T S.

The first part being an inquiry, (1.) Into the meaning of the term ANTICHRIST, and of the Character of Antichrist, from the Book of Inspiration: (2.) Into the applicability of that Term, and of these Characters to the POPE, from History, if the Characters, by the events in Providence, be verified in the Papacy: (3.) Into the Use and Improvement to be made of these Characters by ALL MEN.

*The second part being an inquiry; (1) Into a Character or two of the true Church: (2) An enlargement of the Characters of Antichrist: (3) Some causes of Humiliation: And, (4) Some grounds of Encouragement to Believers. Lastly, Each part concludes with Descriptions of HEAVEN, from the *Revelations*.*

By a PROTESTANT. K

1778 and 1779.

D U N D E E:

Printed and Sold by T. COLVILLE,

M,DCC,LXXXI.



ANTICHRIST'S INQUEST.

1 JOHN ii. 18. 23.

Little children, it is the last time: and as ye have heard that Antichrist shall come, even now are there many antichrists; wherefore we know that it is the last time — Who soever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son, hath the Father also.

2 EPISTLE, verse 7.

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

GOSPEL ministers, being watchmen of God's making, are to hear the word at his mouth, and give warning from him to the wicked, to turn from their wickedness, and to the righteous not to turn from their righteousness, Ezek iii. 17. 18. 19. 20. The danger of the return of Popery into this land, we consider as a loud call in providence to testify against it; to warn all of the nature of Popery, and of the consequences of it.

1st, Of the nature of Popery. The Papacy, including head and members in a succession, is the Antichristian state, and the Pope as head of his adherents, is Antichrist, the eminent Antichrist, (i. e.) the great adversary to Christ, of which John treats in his 1st Epistle ii. 18. 22. and in his 2d Epistle and 7th verse. The first passage is the first place of scripture in which Antichrist is expressly mentioned: "Little children, it is the last time; and as ye have heard that Antichrist shall come, even now there are many Antichrists," &c.

In the first passage observe what John speaks of: 1st, Of the last time, (i. e.) of the time of the last dispensation.

penation of grace. There have been three dispensations of God's grace in the world: 1st, The Patriarchal dispensation from Adam to Moses: this was the morning time of the world. 2d, The Mosaical dispensation from Moses to Christ: this was the noon-time of the world. 3d, The Christian dispensation from Christ's first to his second coming: this is the afternoon time of the world. This is the last time.—2dly, John speaks of Antichrist that shall come: Yea, even now, says he, there are many Antichrists. The Antichrists in John's day, such as Simon Magus, Ebion, and Cerinthus, were forerunners of an Antichrist to come; not come in John's day, but to come.

In the second and third passage, observe how John explains Antichrist: Who is a liar? but he that denieth that Jesus is the Christ; he is Antichrist that denieth the Father and the Son. The first clause of the 22d verse is a question: Who is a liar but he that denyeth that Jesus is the Christ? (*i. e.*) he who denieth Jesus to be the Messiah, the anointed of God, to the office of prophet, priest, and king of the church, he is the very worst of heretics. For, as in the last clause of that verse, he is Antichrist that denieth the Father and the Son, (*i. e.*) he who denies the Son denies the Father; and the reason is, because of that near relation which is betwixt them. In the 2d Epistle and 7th verse, John says. "Many deceivers are entred into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver, and an Antichrist." There Antichrist is said to be a denier that Jesus Christ is come in the flesh. The term *Antichrist*, signifies one contrary to Christ, one against Christ, one an enemy to Christ. The Greek term *Antichristos*, is compounded of the article *Anti*, and the noun *Christos*. The article *anti*, is sometimes translated *contra*, *adversus*, (*i. e.*) against; and sometimes *pro*, *vice seu loco*, (*i. e.*) in the room, stead, or place of another: as *Antipsukos*, is one who desires to die instead of another; accordingly Antichrist hath two significations. It signifies an enemy to Christ; one contrary to Christ. It also signifies the vicar of Christ.

Christ; one who, under the shew of friendship to Christ, doth oppose him: pretending to be in the room of Christ, he fights against Christ. His pretext of being the vicar of Christ, is a colouring of, and cover to his opposition to Christ. *Turretine.*

From those passages Cardinal Bellarmine argues in the following manner: That Antichrist shall deny Jesus to be Christ, and that he is come in the flesh; but, says he, the Pope does not deny Jesus to be Christ, to be come in the flesh; wherefore he cannot be Antichrist.

Answer, There is a twofold denying of Christ. there is a denying of Christ directly, or openly, in words; and there is a denying of Christ indirectly, or covertly in deeds, Tit. i. 16. "They profess to know God, but in works they deny him." He that denieth the offices of Christ, denieth Christ; but the Pope denieth Jesus to be the prophet, priest, and king of the church. He, in effect denies his prophetic office; in disgracing the holy Scriptures, saying, that they are imperfect, and contain not all matters necessary to salvation; in affirming, that their authority bindeth not without his allowance. Cardinal Hosius affirms, That were it not for the church's authority interposed in the case, scriptures were no better than AEsop's fables. His priestly office, in setting up a new propitiatory sacrifice in the mass, as if the sacrifice of atonement which he gave of himself had been deficient, yea insufficient, without the auxiliary of the mass, to make atonement for sin, and to save the sinner: "But he by one offering hath for ever perfected them that are sanctified," Heb. x. 14 in making other mediators and intercessors besides Christ, who is the only mediator between God and men, 1 Tim. ii. 5. His kingly office, in making himself Christ's vicar and vicegerent upon the earth: in making new laws, new sacraments and ordinances, besides Christ's: but if any man add to the things in the book of God, the plagues therein shall be added to him, Rev. xxii. 18. From all which it follows, that the Pope, in denying the offices of Christ, is Antichrist;

or the Papacy, including head and members, is the Antichristian state.

Exhortation.

O beware of Popery ! Ye cannot give up yourselves to an Antichristian doctrine, but ye become an enemy to Christ ; ye deny him in all his offices : and so let none say Popery and the true religion may be reconciled ; for sooner shall darkness become light, than Christ and Antichrist be reconciled. We counsel you Protestants, as in Haggai i. 5. Consider your ways ; (*i. e.*) the temper of your mind, and tenor of your life : how much of the Antichristian spirit is in the temper of your mind and tenor of your life, in denying Christ in his offices. Ye practically deny him in his office of a prophet, while ye refuse him that speaks from heaven. In his priestly, while ye go about to establish your own righteousness. In his kingly, while you will not have him to reign over you.

The second text, which was, 2 Thess. ii. 3, 4, 5, 6, 7, 8, 9, 10, 11. " Let no man deceive you by any means : for that day shall not come, except there be a falling away first, and that man of sin be revealed, the son of perdition : who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God. Verse 6. And now ye know what with holdeth, that he might be revealed in his time. For the mystery of iniquity doth already work ; only he who letteth now, will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming : even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceiveableness of unrighteousness, in them that perish ; because they received not the love of truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe

"believe a lie: that they all might be damned, who
 "believed not the truth, but had pleasure in unrighte-
 "ousness."

CHAPTER II.

Of the Second Text.

SECTION I.

2 THESSALONIANS ii. 3, 4, 5, 6, 7, 8, 9, 10, 11.

In the former chapter, the plan laid down, was, to warn all, 1st, Of the nature, and, 2dly, Of the dangerous and pernicious consequences of Popery.

1st, Concerning the dismal nature of Popery. The assertion laid down, was, That Papacy, including head and members in a succession, is the Antichristian state, and the Pope, as head thereof, is Antichrist. This assertion we evince from the epistles of John; and this assertion we would prove from Paul's epistles to the Thessalonians and to Timothy. To the Thessalonians, Paul says, "Let no man deceive you by any means; for that day shall not come, except there come a falling away first," &c. To pave the way, it may be enquired of what day doth the apostle here treat? We answer, The apostle treats of the day of Christ, as in the 2d verse. The day of Christ here, is the day of his appearing the second time without sin, unto salvation. Some among the Thessalonians were under apprehensions, that the day of Christ's appearing the second time without sin, unto salvation, would be in their day, in the age in which they lived. To rectify their misapprehensions, the apostle says, "That day shall not come, except there come a falling away first."

2dly, It may be enquired what was to intervene betwixt Christ's day and the Thessalonians' day? We answer, A falling away was to come: the man of sin, the son of perdition, was to be revealed; where, in general,

general, observe the characters or marks of the Antichristian state: One character is a falling away. Another character of Antichrist is drawn from his self-exaltation. A third is drawn from his usurped power. A fourth character relates to his names: such as the man of sin, the son of perdition, &c. A fifth character of the great Antichrist, is drawn from his principles, or his religions, stiled emphatically, The mystery of iniquity. A sixth character of the great Antichrist relates to taking that out of the way which hindered the revelation of him, as in verse 6th and 7th. A seventh character of Antichrist is drawn from the time of his revelation, verses 3d, 6th, and 8th. Eightly, Another character of the great Antichrist is drawn from the manner of his coming, verses 9, &c. "whose coming is after the working of Satan," &c. Ninthly, Another character of the great Antichrist is drawn from his ruin: "Whom the Lord shall consume," &c. verse 8th. Tenthly, Another, and the last character, is drawn from the ruin of his subjects, said to be "them that perish," because they received not the love of the "truth," &c. verses 10, 11, 12. What we propose, is, 1st, To explain these characters by the scriptures. 2dly, To point out by history, to whom they are applicable. 3dly, To improve them by exhortations.

SECTION II.

Of the explanation, applicability, and improvement of the three first characters.

The first character of the Antichristian state is a falling away. The original phrase is, *Hypostasia*, the apostacy, that great apostacy of the latter times, 1 Tim. iv. 1, 2, 3. "The Spirit speaketh expressly, that in the last times some shall depart from the faith, giving heed to seducing spirits," &c. The apostacy here, is a departure from the faith, (*i. e.*) the Christian religion, which is the true religion.

Now the Papacy, or Popish religion, is nothing else but

But the great apostacy from Christianity, headed by the Pope, as has in some measure appeared from what was said on Sabbath last, and will be more evident from what follows. He that compares the church of Rome in Paul's time, with the church of Rome in the time of the council of Trent, will find that she hath apostatized from divine to devilish doctrine; from divine to devilish worship. That doctrine of devils, forbidding, under a pretence of piety, the clergy to marry, is one of her doctrines: and that doctrine of devils, commanding also, under a pretence of piety, to abstain from flesh in Lent, is another of her doctrines.

The second character of the great Antichrist is drawn from his self exaltation: "Who exalteth himself above all that is called God, or that is worshipped." In explaining this character, we may enquire what is meant by all that is called God.

Answer, The Creator is the only living and true God, Gen. i. 1. Isa. xlv. 5 "I am the Lord, and there is none else; there is no God besides me." 2dly, Magistrates are called gods, in virtue of that authority with which God has invested them. Psal. lxxxii. 1. "God standeth in the congregation of the mighty; he judgeth among the gods:" (i. e.) among magistrates. Verse 6th, "I said, Ye are gods; and all of you are children of the most High," &c.

2d, What is meant by all that is worshipped? I answer, This proposition is explicative of the former: the Creator is to be worshipped with religious worship. This is due to the Creator only: and magistrates are to be worshipped with civil worship: this is due to them, 1 Pet. ii. 12, 14. "Submit yourselves to every ordinance of men, for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment," &c. Magistrates are of several degrees, some inferior, others superior; some subordinate, others supreme, as kings and emperors.

Now

Now the Pope exalteth himself above them all, and that not only in spiritual matters, by excommunicati-
ons; but also in civil matters, by deposing kings, and
disposing of kingdoms; by making emperors to hold his
stirrups, prostrate themselves to kiss his toe, and then
to tread upon their necks, as Alexander the III. did to
Frederick Barbarossa. Pope Innocent the III. in his
Decretalibus affirms, the Pope is forty-seven degrees a-
bove the emperor, as the sun is forty-seven degrees
bigger than the moon. Yea, he exalteth himself a-
bove the only living and true God, by taking upon
him to do more than God. Bellarmine, in his fourth
book *De summo Pontifice*, says, If the Pope should err
so far as to command vices, and forbid virtues, the
church would be bound to believe vices to be good,
and virtues to be evil, unless she will sin against con-
science.

2dly, Another character of the great Antichrist is
drawn from his usurped authority: "He, as God, sit-
teth in the temple of God, shewing himself that he
is God."

In explaining this character we may enquire, 1st, What
is meant by the temple of God? To which we answer;
Thereby is not meant the Jerusalem-temple; for that
temple hath lien waste for more than 1700 years, and
never raised up again. Matth xxiv. 1, 2. "Jesus said
unto his disciples, See ye not all these things?" (i. e.)
the buildings of the temple, "verily I say unto you,
there shall not be left here one stone above another;
that shall not be thrown down." But positively, by
the temple of God is meant, the church of God, as in
1 Cor. iii. 16, 17 "Know ye not that ye are the tem-
ple of God, and that the Spirit of God dwelleth in
you? If any man defile the temple of God, him
shall God destroy; for the temple of God is holy,
which temple ye are." Eph. ii. 21. "In whom all,"
&c. Question, How can the church of Rome be cal-
led the temple of God? Is she not the Antichristian sy-
nagogue? Answer, 1st, The scripture sometimes speaks
of

of things as they once were, though they do not continue to be so: Thus Abigail is called the wife of Nabal when he was dead, 1 Sam. xxx. 5. 2d, Sometimes the scriptures speak of things as they are in the opinion and repute of men, though they be not so in reality: Thus king Ahaz, 2 Chron. xxviii. 23. sacrificed unto the gods of Damascus, (*i. e.*) to these gods which were gods in the opinion and repute of men; not so in reality. In like manner, the church of Rome was once the temple of God, the true church of God, tho' she does not continue to be so. The church of Rome was the temple of God in Paul's day, as in Rom. i. 8. "Your faith is spoken of throughout the whole world." But she fell away from the faith, and so became the false church. And in the repute and pretensions of Papists, she is the true church still: they pretend to be the holy Catholick, and only true church. We shall shut up this answer by observing, that the apostle useth the name, *temple of God*, rather than *church*, in allusion to the Jerusalem temple; because, as that temple was of old dedicated to God, though afterwards it was, by the wickedness of the Jews, made a den of thieves; yet the antient name of it was retained, on account of the antient use of it: So the church in which Antichrist sits is called the temple of God, because of old it was dedicated to God, although afterwards it is, by the wickedness of professors, become a den of spiritual thieves; yet the antient name of it is retained, on account of the antient use of it.

2d, Enquire what is implied in this phrase, "He, as God, sitteth in the temple of God, shewing himself that he is God." Answer, His sitting in the temple of God, is his reigning, ruling, and domineering in the middle of his church: The phrase implies that Antichrist is an usurper of God's authority; he claims divine honour; he acts as if he were God; if not in words, yet in deeds.

Now all this character agrees to the Pope. He usurps God's authority, 1st, By claiming a power of supremacy

Supremacy over the conscience, to make laws to bind the conscience. This is an audacious usurpation of God's authority: for God only is Lord of the conscience: it is Christ's prerogative to be the lawgiver, and statute-maker; and hence in Matth. xxiii. 8, 9, 10. Christ to his apostles says, "Be not ye called Rabbi: for one is your master, even Christ, and all ye are brethren. And call no man father on earth: for one is your Father who is in heaven. Neither be ye called masters: for," &c. (q. d.) Neither be lords over the consciences of others, nor let others be lords over yours.

2d, The Pope usurps God's authority by claiming a power of infallibility to judge in all controversies of religion, so as not to err. *Se errare non posse*. This is also an audacious usurpation of God's authority; for God only is infallible: it's the Spirit's prerogative not to err. The Spirit of God speaking in the scriptures, is the scripture judge, the only infallible judge, John xvi. 13. "When he, the Spirit of truth, is come, he will guide you into all truth." "It is impossible for God to lie," Heb. vi. 18.

3d, By arrogating a pardoning power, a power to pardon sins past, present, and to come; boasting that he hath the keys both of hell and of heaven; that he can shut and open heaven. This also is an audacious usurpation of God's authority; for God only can pardon: it is his prerogative alone to pardon sin, Isa. xliii. 25. "I, even I am he that blotteth out thy transgressions," &c. Mark ii. 7. The Scribes were wrong in saying, This man blasphemeth; and right in saying, Who can forgive sin but God only? And Christ proves himself to be God, and so had power to forgive, by saying to the sick man, Arise; and immediately he arose, &c.

4th, By allowing his votaries to give him the title of Lord God. In a neighbouring burgh, a record was found lately, dated in 1400, in the reign of our Lord God the Pope. *Tu es alter Deus in terra*.

Improvement.

Improvement.

We beseech you, consider how far ye are fallen away from the profession of your faith, as in Heb. x. 38. "If any man draw back," &c. 2dly, Reflect, we intreat you, how far ye exalt yourself above all that is called God: for Matth. xxiii. 12. "whosoever shall exalt himself shall be abased" Therefore, as in 1 Peter v. 6. "Humble yourselves under his mighty hand," &c. 3d, We exhort you, as in Psalms xlv. 10. "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted on the earth." It was the ruin of our first parents, and ours in them, that they would be as gods, Gen. iii. 5, 6. Beware of encroaching upon God's prerogative, which is a presumption that cannot pass unpunished *.

SECTION III.

Of the Names of the great Antichrist.

A fourth character of the great Antichrist is drawn from his names. His first name is, *The man of sin*.

In explaining this name, we may enquire, What is implied in this phrase? To which I answer, This phrase means more than being a sinful man. In Eph. ii. 2. the apostle calls natural men children of disobedience; which phrase means more than being disobedient children, for such may the Lord's own children be. And so the phrase, *the man of sin*, signifies the man given up to sin, to all sin, and to the all of sin; to the love, to the guilt, to the power, to the pollution of sin. The man of sin is the man who not only is the practiser of sin in himself, but also is the patron of sin in others, and so is the sink of sin.

* A notable writer, upon these words in Ezra vii. 12. "I, even I Artaxerxes, do make a decree," observes, We have all an over swelling conceit of ourselves, as if we were more than little common gods. The highest, loftiest, and most troublesome piece in the world is this I, I; but God resineth the proud, wherefore be clothed with humility.

B

Now

Now the Pope is the man of sin; for he is not only addicted to sin in himself, but he also grants indulgence to others to commit the worst of sins, even the deflowering of the Virgin Mary, were it possible. Platina, the Pope's library-keeper, confesseth that divers of the Popes were *portenta hominum*, monsters of men; and that there were eighteen Popes successively, that were magicians, and in covenant with the devil.

The second name of Antichrist is, *The son of perdition*. This name belongs to the dangerous consequences of Popery.

In explaining this name we may enquire, What is implied in this phrase? To which I answer, This phrase means more than being liable to perdition, or destruction; for the children of God were by nature children of wrath even as others. Eph. ii. 3. "We were by nature children of wrath even as others." And to the phrase, *the son of perdition*, signifies the man who deserves destruction in a peculiar manner, as being the instrument of destroying others: The son of perdition is the man who at last goes to perdition or destruction. Now the Pope is a son of perdition, who deserves destruction in a peculiar respect, and who goes to perdition, or destruction. Rev. xvii. 11. "The beast that was, and is not, he is the eighth king, and is of the seventh, and goeth into perdition." Rev. xix. 20. "The beast was taken, and with him the false prophet; these both were cast alive into a lake of fire burning with brimstone."

The third name of Antichrist is in these words, *Who opposeth himself*, verse 4. The original term is of a like import to Antichrist: He that opposeth himself to Christ, is Antichrist. Chrysostome explains the original word, *Antikeimenos*, by Satan, an adversary: the devil is your adversary, 1 Pet. v. 8.; and he that opposeth himself to Christ, imitates the devil, and is the devil's first-born.

Now the Pope opposeth himself to Christ in all his

offices. This we shewed in the first discourse; and here we shall not resume it.

The fourth name of the great Antichrist is in these words, *That wicked*, verse 8. The original phrase, *Ho anomos*, rendered, *That wicked*, signifies that lawless one, whom the Hebrews called, *a son of Belial*; one who owns no yoke nor rule, who casts away the cords of Christ, as in Psal. ii. 3.

Now the Pope is that wicked, that lawless one, who tramples upon the law of God; upon the first command of God's law, in sitting in the temple of God, and shewing himself that he is God, as we proved last Sabbath. 2d, The Pope tramples upon the second command of God's law, in his worshipping the true God by images, as we shall afterwards attempt to prove. On the third, in dispensing with solemn oaths and perjuries. On the fourth command, in his dedication of days to saints; one day to one saint, and another day to another saint. And the Pope tramples on the fifth command of God's law, in dispensing with the degrees of marriage forbidden in the scripture. Witness his allowing King Henry VIII. to marry his brother's wife. Not a few of the Popes were murderers; for instance, Pope Paul III. poisoned his mother. Many of the Popes were adulterers, and some of them guilty of incest and Sodomy. The most sacred things are bought and sold at Rome. The Popes speak lies in hypocrisy; and the love of money is the root of their apostacy.

Further, We may observe, in Rev. xiii. 1. the Roman Antichrist is set forth under the likeness of a beast rising up out of the sea, having seven heads and ten horns, and upon his horns ten crowns. In verse 2d he is likened to a leopard for his subtilty; to a bear for his cruelty; to a lion for his boldness and daringness against God, and for his wicked decrees; and so this beast is described by allusion to the Chaldean, Persian, and Grecian monarchies; to intimate, that all the abominations of these three monarchies meet in him, as sinks

ness in the common sewer; the lesser Antichrists in the greater Antichrist. *

Exhortations.

1st, We call you, as in 2 Cor. xiii. 5. "Examine yourselves, whether ye be in the faith; prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates" It is an awful consideration, that one of the twelve apostles was a son of perdition, as we read in John xvii. None are more likely to prove sons of perdition, than those whose hearts are not right with God; who love the world inordinately. Beware of covetousness, we pray you, which is idolatry.

2dly, Plead earnestly with God, as in Psalm xxvi. 9. "Gather not my soul with sinners," with the man of sin, the son of perdition, who opposeth himself to thee. The sinners here, are sinners on whom sin is always coming more and more, and off whom sin never goes. The hill of sinners is the horror of saints; and so say, Gather not my soul with sinners.

SECTION IV.

Of the Religion of Antichrist.

3thly, ANOTHER character of the great Antichrist is drawn from his principles, or his religion, styled emphatically, *The mystery of iniquity* (i. e.) mystical iniquity, or iniquity under the cloke of sanctity.

In explaining this character, we may inquire, Why the principles, or religion of Antichrist, is named, *The mystery of iniquity*? And,

1st, We say, It is so named in opposition to, and in contradistinction

* According to Dr Horn, the marks of the great antichristian spirit are laid down in Psalm x. from the 2d. to the 11th verse, inclusive.

contradistinction from the principles or religion of Christ, which is the mystery of godliness, 1 Tim. iii. 16. "Without controversy, great is the mystery of godliness: God was manifested in the flesh."

2dly, Because it is promoted, and carried on in a crafty and cunning way: For, 1st, Under the cloke and cover of truths, he promotes errors; and hence Peter in his 2 Epistle ii. 1 2 3. speaking of false teachers, says, "They shall bring in privily damnable heresies, even denying the Lord that bought them," &c. It is a piece of mystical villainy in false teachers, 1st, Privily to bring in damnable heresies, under the colour of saving truths. 2dly, Under the cloke and cover of piety, he promotes impiety; immorality; and hence Paul in 2 Tim. iii. 1 2. 3 4 5. speaking of the last days, says, "In the last days, perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers,—having a form of godliness, but denying the power thereof." Without controversy, this is another piece of mystical villainy in men to cover these black abominations, with the mantle of the form of godliness..

Now this character of the Antichristion religion, is the character of the Popish religion: for the Pope, under the mask and pretence of setting up the religion of Christ, hath, by his mystical art and cunning, undermined the religion of Christ in the world; and hence, in Rev. xiii. 12. he is said to have two horns like a lamb, and he speaks as a dragon; (*i. e.*) he pretends to be Christ's vicegerent, his vicar, who is the lamb of God; and really he is Satan's vicegerent, his vicar, who is the dragon. Rev. xii 9. This dragon, Satan, tho' the angel of darkness, yet sometimes transforms himself into an angel of light. Even so the Pope is, by his votaries, addressed with the appellation of, *His Holiness*, tho' the reverse be the fact: This religion is a mystery of iniquity.

Improvement.

Be exhorted, beloved, as in 1 John iv. 1. "Not to be-

“ lieve every spirit; but to try the spirits, whether
 “ they really be of God.” Beware of hastily approving fair appearances; examine them to the bottom by the scriptures, Isa. viii. 20. “ To the law, and to the
 “ testimony, if they speak not according to this word, it
 “ is because there is no light in him.” Receive no doctrine from men upon trust, but upon trial. It is a remarkable saying of Herbert, Sin not being able to extirpate quite the churches here, one might be resolved to become a churchman, and to wear a mitre; and how daring is iniquity, when it becomes a religion, as in the Papacy?

SECTION V.

Of the Letting, and Time of the Revelation, of the great Antichrist.

6thly, ANOTHER character of the great Antichrist, is drawn from taking that out of the way, which withheld, and letteth, or hindered the revelation of him, as in verse 6 7. “ Ye know, what with-holdeth, that he
 “ might be revealed in his time; he now letteth, will let, until he be taken out of the way ” In explaining this character, we may enquire, 1st, What is meant by that which with-holdeth, and he who letteth?

Answer, By the first phrase, some understand a thing; namely, the Roman Empire; and by the last they understand a person, viz. the Roman Emperor. Jerome, discoursing of the incompatibility of the grandeur of the Roman Emperor, with the grandeur of the Roman Antichrist, says, That the grandeur of the Emperor and of Antichrist could not stand together. He shews in several instances, how the Roman Emperor did keep the Bishop of Rome from growing to that height to which he grew upon the Emperor being taken out of the way.

2dly, When was that which with held, and he who letteth, or hindered, taken out of the way of Antichrist being revealed?

Answer,

Answer, 1st, When the Roman Emperor left the city of Rome, (to be his seat no more,) and fixed his seat at Constantinople. The removal of the Emperor took place in the fourth century. Constantine left Rome, and fixed his seat at Constantinople, about the year 325, and thereby the Bishop began to grow up into great power; for so far that which did let was taken out of the way.

2dly, When the Roman Emperor lost his imperial power, so as to cease from governing the Roman Empire, as head of it. This took place in the fifth century. The Moors and Vandals broke the Roman Empire into pieces, about the year 455; and at length expired in 476, under Momyllus, or Augustulus, as he was named in derision. Odoacer, king of the Heruli, coming to Rome, with an army of Barbarians, stripped Momyllus of the imperial robes, and put an end to the very name of the Western Empire, and caused himself to be proclaimed king of Italy; and out of the ten provinces, arose ten kingdoms, and ten kings, which gave their power to the beast, the Roman Antichrist. In Rev. xiii. 3. John says, "I saw one of the heads," (*i. e.*) of the beast's heads, "as it were wounded to death; and his deadly wound was healed." The head which was as it were wounded to death, was the sixth head, the Roman Emperor, and this wound was healed, viz. in the Pope, which is the seventh head of the beast. The rise of the Roman Antichrist, was partly occasioned by the removal of the Roman Emperor, and so that which did withhold and let, was taken out of the way*.

7thly, Another character of the great Antichrist is drawn from the time of his revelation, verie 3. 6. 8.
 "That man of sin be revealed. Now ye know what
 "with-holdeth

* A celebrated author explains Rev. ~~xiii.~~ ^{xv.} 10. 11. verses, by observing, That Rome was reduced to a dukedom, tributary to the exarch of Ravenna by Longinus, who was sent, by the Eastern Emperor, exarch, in the year 566, according to some accounts,

“with-holdeth that he might be revealed in his time; “then shall that wicked be revealed.” In explaining this character, we may enquire, What is meant by his being revealed?

Answer, Thereby is meant, his being manifested and made known; and hence the last book of the scriptures, is called the *Revelation*, (i. e.) the manifestation; or in making known things hidden, and secret. The mystery of iniquity, the religion of Antichrist, was working in the Apostles days, in the ambition and pride of Diotrephes, as we read in 3 John 9. 10. It was working in the Apostles days in a latent manner; but the great Antichrist did not exist in the Apostles day, and so could not be manifested in these days actually.

2dly, What is the time of the revelation of the great Antichrist?

Answer, In general it is after the taking that out of the way, which letted his being revealed. The Roman Antichrist did rise gradually; the usurpations of the Roman Antichrist were not all at once. In the primitive times, the Bishop of Rome was only the minister of a congregation; then a standing moderator of a presbytery; then a diocesan Bishop, then a Metropolitain, which is equivalent to an Archbishop; then he

accounts, or in the year 568, according to others; and the city revolted from the Eastern Emperor to the Pope, in the year 1727: which is a *short space*, in comparison of the imperial power which preceded, and in comparison of the Papal power, which followed. But still possibly you may hesitate, whether this is properly a new form of government, Rome being still subject to the imperial power, by being subject to the Eastern Emperor's deputy, the exarch of Ravenna: and according as you determine this point, the beast *that was*, and *is not*, was while idolatrous, and *was not*, while not idolatrous, will appear to be the *seventh*, or *eighth*. If you reckon this a new form of government, the beast that now is, is the eighth; if you do not reckon this a new form of government, the beast is of the seven; but whether he be the seventh or eight, he is the last form of government, and goeth into perdition.

he was a Patriarch. In the year 606, Pope Boniface procured the title of Universal Bishop; then the Roman Antichrist was revealed, as head of a wicked hierarchy, consisting of Cardinals, Primates, Archbishops, and diocesan Bishops, Suffragans, &c. About the year 750, or 756, the Popes became Princes of Italy; Lords of the three principalities; Lords of the Dukedom of Rome; the Exarchate of Ravenna, and the region of Pentapolis. Then the Roman Antichrist was revealed in his worldly monarchy, with his triple crown * The Waldense, about the year 1160, discovered the Pope to be Antichrist. After them Wickliff, and his adherents. After them John Huss and his followers. After them Luther and his followers.

Improvement.

We beseech you, as in Luke xii. v. 2. "Beware of the leaven of the Pharisees, which is hypocrisy." The disciples of Jesus, were the best men in the world; yet needed a caution against hypocrisy; and the reason why, is mentioned in the 2d verse, "for there is nothing covered, that shall not be revealed, neither hid, that shall not be known." Sooner or later, truth will be out; the day is coming, when hypocrites will be stripped of their fig-leaves.

SECTION VI.

Of the manner of the coming of the great Antichrist.

THE eighth character of the great Antichrist is drawn from the manner of his coming, verse 9 10. "Whose coming, is after the working of Satan with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness, in them that perish,"

* Urban the Vth, by others reckoned the VIth, was the first who used the triple crown, commonly called the *Tiara*; which he did to shew, that the pretended vicar of Christ is possessed of a threefold power, the pontification, imperial, and royal: for the same reason Peter was wont to be painted, as may be seen still in the palace of Vatican, holding three keys in his right hand.

"rith, &c." Where, in general, observe how the great Antichrist comes. He comes after the working of Satan; whose coming, (*i. e.*) whose rise and progress. His coming, includes both his rise and progress, 1st, After the working of Satan, (*i. e.*) it was according to the efficacy and energy of Satan's operation in his rise and progress, and also in his reign; he acted, and still acts, under the influence of Satan, as Ananias, in lying, did; Acts v. 3. Peter said, "Ananias, Why hath Satan filled thine heart to lie to the Holy Ghost?" 2d, After the working of Satan, (*i. e.*) it was according to the example of Satan's operations. In his rise and progress, and also in his reign, he resembled Satan; his actings were like Satan's actings, who is a liar, and the father of it: John viii. 44 "Ye are of your father the devil, and the lusts of your father ye will do: He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."

This general proposition, is branched out into four particular propositions. More particularly,

1st, The great Antichrist comes with all power (*i. e.*) with all Satan's power; and hence in Rev. xiii. 2. it is said, the dragon; (*i. e.*) the devil gave him, the beast, (*i. e.*) Antichrist, his power and great authority. He comes with the inward and outward power of Satan; and hence in Rev. xvii. 12 13. it is said, "The ten horns are ten kings, these shall give their power to the beast." Satan not only works inwardly in Antichrist, but also outwardly by these kings, giving their power to him.

Further, The great Antichrist comes with all power, (*i. e.*) with the power of both swords, ecclesiastical and secular. Now the Pope comes with the inward and outward power of Satan; for some of the ten kings, still give their power to him, as the kings of France, Spain, Portugal, Naples, &c.; and the Popes claimed the power of both swords. With the

3^o, the ecclesiastical one, he cuts men off from the church; and with the secular he cuts men off from the earth. Boniface VIII. appeared openly in imperial robes, with the sword carried before him.

2^d, The great Antichrist comes with signs. In 1 Cor. i. 22. the apostle says, "The Jews require a sign." Christ came with signs; he opened the eyes of the blind; he cleansed the lepers; he raised the dead: the signs with which he came were true signs; but the signs with which Antichrist came are false, and hence here said to be lying wonders. And so,

3^d, The great Antichrist comes with lying wonders.

Question, Why are the signs with which Antichrist came, called, *Lying wonders*?

1st, Because they are managed for the confirmation of lies, false doctrines, such as that of purgatory, prayers for the dead, &c.

2^d, Because these wonders are things false in fact; and the second causes of them being hidden and unknown, they are matter of admiration. Millions of lying wonders are in the Popish legends. Leo III. in the year 800 (say the Papists) confirmed by his decree, That the blood which issued out of a wooden crucifix at Mantua, was the very blood of Christ.

3^d, Because they were, and are intended for the deception of men, to make them believe lies. And hence in the following verse, Antichrist is said to come with all deceiveableness of unrighteousness in them that perish; (*i. e.*) he comes with all deceits of falseness in them that perish, or among them. And so,

4th, The great Antichrist comes with all deceiveableness of unrighteousness, in or among them that perish.

Question, How doth it appear that the Roman Antichrist came with all deceiveableness of unrighteousness?
We

We answer, This appears from what was said upon his principles, being named the mystery of iniquity. Further, We add this demonstration; he whose decrees run in the name of the Lord, as to their form; and as to their matter are unrighteous. His coming is with all deceiveableness of unrighteousness, but the Popes decrees, as to their form, run in the name of the Lord; and as to their matter are unrighteous; and hence the old proverb, taken from the Popish style, "*In nomine domini incipit omne malum.*" "In the name of the Lord every evil hath its beginning." And so the Papists, as by God's own command, vilify his servants, by naming them heretics, and as by Christ's own commission, kill his members; burn those whom they cannot corrupt.—We might illustrate this character, by a passage in Rev. xiii. 13. It is there said, "The beast which had two horns like a lamb, doth great wonders," (*i. e.*) lying wonders; so that he maketh fire come down from heaven on the earth, and deceiveth men that dwell on the earth, by means of these miracles, (*i. e.*) false miracles: He makes fire come down from heaven, as men skilful in the science of electricity may do: or, improperly, the Pope make fire come from heaven in his anathemas; for he curses Protestants in the name of God; in his excommunications, he excommunicates Protestants in the name of God. In his interdicts, he lays under an interdict all the people who do not please him in the name of the Lord. An interdict is a sentence of the Pope, forbidding all sacred administrations among a people, as sacraments, prayer, preaching, or pardons; and they who staid among that people during that space, were declared to be damned. And so this sentence was dreaded by the people as a storm of fire and brimstone from heaven.

This section I shall conclude, by rehearsing a remarkable anecdote concerning a nobleman in Fife, about the time of the Reformation. This nobleman having renounced Popery, to which his lady was attached, and she having brought forth a child, dispatched two of her servants with an offering to the Virgin Mary, then at Haddington. The nobleman being apprized of this,
set

set off with another servant, in order to bring them back; but not overtaking them, at the West port of Edinburgh, he heard a proclamation, bearing, That to-morrow, at Leith, a miracle was to be wrought for the confutation of the new heresy. Hearing this, he determined to be a spectator. On the day appointed, a man was brought upon a stage, blind in appearance, and at the intercession of the Priests, his eyes were opened. The Nobleman made it his business to get a private conversation with him; which having obtained, he asked him concerning the truth of the miracle. And after the Nobleman had given the man money, and engaged for his safety, the man frankly acknowledged that he was not blind; but being the herd of the geese at Gifford's Hall, by observing them when sleeping, he had acquired such a habit of straining his eyes like them, that he could, when he pleased, appear as if he were blind. The Nobleman halted home, and found the Pope's Nuncio, Mr Rae, at his house, who upbraided the Nobleman for his obstinacy, for cleaving to the new heresy, which, by a miracle, had been refuted yesterday: whereupon the Nobleman produced the subject of the pretended miracle; at which the Nuncio was so struck, as instantly to forsake the Romish superstition: and this Nuncio was the father of all the Raes now in Scotland.

Improvement.

Be exhorted, as in Psa. xliii. 3, 4. to pray that the Lord would send out his light and his truth, that they may lead you, and bring you to his holy hill, and to his tabernacles; and say, "Then will I go unto the altar of God, unto God my exceeding joy," &c.—As the God of truth never sets the seal of a true miracle to a doctrine of error; so he may permit evil spirits to work such signs as men may think to be wonders, to try your faith and love to him, as in Deut. xiii. 1, 2, 3. And so ye stand in absolute need of the light of God's spirit, with the truth of his word, to influence you to cleave to the Lord your God.

SECTION VII.

Of the Ruin of the great Antichrist.

9thly, Another character of the great Antichrist is drawn from his ruin: "whom the Lord shall consume," &c. verse 8th.

This character belongs to the second general head, viz. The pernicious consequence of Popery. The ruin of Antichrist is held forth by two propositions: 1st. By that proposition, "whom the Lord shall consume with the spirit of his mouth." 2d. By that proposition, "and destroy with the brightness of his coming."

In explaining the first, we may enquire, 1st, Who is the Lord here?

We answer, Jesus Christ, he is Lord of all. Acts x. 36. "Preaching peace by Jesus Christ, (he is Lord of all)."

2d, What is meant by the spirit of his mouth?

We answer, 1st, The Holy Ghost: and hence in Psa. xxxiii. 6. he is named the breath or spirit of his mouth. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." 2dly, By the spirit of his mouth is meant, the Holy Ghost as accompanying and going along with his word, both of law commands and gospel tidings; and hence in Psalms cx. 2. the gospel is named the rod of his strength. "The Lord shall send the rod of thy strength out of Zion."

3dly, What is implied in the Lord's consuming him? and in the Lord's consuming him with the spirit of his mouth?

As to the first part of the question, we answer, the Greek term, *Analosai*, here rendered *consume*, properly

perly signifies, by little and little to make waste, or fade away. So Christ by little and little makes the authority of Antichrist to waste or fade away. As his rise was gradual, so his fall is gradual, like Jezebel, who was cast into a bed of languishing, Rev. iii. 20. or like a person in decay.

As to the last part of the question, viz. What is implied in the words, *consuming him with the spirit of his mouth*,

We answer, The phrase implies, that the washing away of Antichrist's authority in Christendom, is, by the Ministry of the Holy Ghost going along with the preaching of the law commands, and gospel tidings. We may illustrate this from Rev. xiv. 6, 7. I saw another angel flying, having the everlasting gospel to preach: (*i. e.*) the glad tidings of a Saviour to publish, saying, 1st, Fear God: (*q. d.*) Fear not the Pope, but stand in awe of God. 2d, Give glory to God; (*i. e.*) the glory of his grace: (*q. d.*) Take not the glory to yourselves, by trusting in the merits of good works, as Papists do, but ascribe the praise of salvation to the free favour of God, by resting on Christ's righteousness alone for salvation. 3d, Worship God: (*q. d.*) worship not the creature, as Papists do, but adore the Creator. What is the effect of this preaching? Verse 8. "There followed another angel, saying, Babylon "is fallen;" Babylon, (*i. e.*) Rome, as headed by Antichrist, is fallen. (*i. e.*) it was begun to fall. The authority of the Roman Antichrist hath been in some corners of the earth, on the decline ever since Luther and Calvin and others were set on work by God, to unmask him. Beams of scripture light brake out from Luther's mouth and pen, influencing men to protest against the authority of the Roman Antichrist, and withdraw from communion with him. In the year 1529, a diet of the empire being at Spire, a decree was made for the celebration of mass, and against the reformation: the Elector of Saxony, with five other princes, protested publicly against this decree; and from this protestation we have the name of *Protestants*.

Antichrist's ruin is held forth, 2dly, by that proposition

Stion, "whom the Lord shall destroy with the brightness of his coming."

In explaining this proposition, we may enquire. What is meant by the Lord's coming here, and by the brightness of it?

1st, There was his coming in the flesh to purchase redemption; of which we read Zech. ix. 9. "Behold the king cometh meek, and having salvation." 2d, There's his coming in gospel-ordinances, to apply redemption; of which we read in Rev. iii. 20. "Behold, I stand at the door and knock; and if any man," &c. 3dly, There is his coming in the dispensations of providence, by judgments, to inflict punishments on his enemies, Isaiah xxvi. 21. "Behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." 4thly, There is his coming in and with the clouds to judge the world. Rev. i. 7. "Behold, he cometh, and every eye shall see him."—It is the third coming that is here intended; and the brightness of his coming is the efficacy of it in the execution of the judgments threatened.

2dly, What is implied in the Lord's destroying him with the brightness of his coming? In answer, observe, 1st, The Lord's consuming him, precedes the Lord's destroying him. 2d, The Lord's consuming Antichrist, respects him in his ecclesiastic state, and spiritual capacity, and that consuming is by the spirit of his mouth; but the Lord's destroying Antichrist, respects him in his secular state, and worldly capacity; and that destruction is by the brightness of the Lord's coming, by executing the judgments threatened on him. This destruction was commenced in pouring out the first vial: this destruction is carried on in pouring out the second, third, fourth, and fifth: and this destruction will be compleated by pouring out the sixth vial, as in Rev. xvi.

The first vial was poured out on the beast's earth; the earth of Antichrist's supremacy; and this being discovered to be usurped, "there fell a noisome and
" grievous

"grievous sore upon the men who had the mark of the
"beast, and upon them who worshipped his image."

The second vial was poured out on the beast's sea, (*i. e.*) the sea of Antichrist's ordinances of worship; and this being discovered to be corrupted, it became as the blood of a dead man, and every living thing died in the sea, (*i. e.*) either died to the Papacy, and so leaving it, or hardened in it.

The third vial was poured on the beast's rivers and fountains of waters, (*i. e.*) the rivers and fountains of Antichrist's seminaries, the schools of erroneous schoolmen; and they became blood, (*i. e.*) the Lord gave them blood to drink. Verse 6. "They have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy."

The fourth vial is poured out on the beast's sun, (*i. e.*) either the sun of Antichrist's catholic king, or the sun of Antichrist's traditions, which are to him as a sun; and his traditions being discovered to be lies, enrages him, as if scorched with fire. *

The fifth vial is to be poured on the beast's seat,
C 3 (*i. e.*)

* Four of the seven vials are poured out by the witnesses, during the time of their prophesying, and before their last killing, appears from Rev. xi. 6. 7. "The witnesses have power to smite the earth with all plagues:" this is the same with the first vial. "They have power over the waters to turn them into blood:" this includes the second and third vials. Further, "if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in that manner be killed:" this is the same with pouring out the fourth vial. "If any man sin wilfully and maliciously after he hath received the knowledge of the truth, and so sin against the Holy Ghost, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment, to devour the adversary, Heb. x. 26. 27. This is a spiritual judgment on souls; they are killed by the word out of the mouth of the witnesses, who spit fire into their consciences, and begin hell-fire before hand. God seals up, by some flashes of his wrath, these men's eternal damnation who do sin that sin. Goodwin.

"(i. e.) Antichrist's place of abode, viz. Rome: and his kingdom was full of darkness, (i. e.) of misery. The 17th and 18th chapters are explications of this vial.

The sixth is to be poured on the great river Euphrates, and the waters, &c; that is, the dominion of the Turks shall be demolished, that the way of the kings of the east (i. e.) the Jews, may possess their own land. Another effect of this vial is in chapter xvi. verses 13, 14. "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." The 19th chapter is explicatory of this vial, from the 11th to the close, "I saw heaven opened, and behold, a white horse," &c. Verse 20. "The beast was taken, and with him the false prophet, and both these were cast alive into a lake of fire which burneth with brimstone." The fifth vial putteth the Pope from Rome; and the sixth putteth the Pope into hell; and so he is finally destroyed, everlastingly destroyed: there shall be no more Popes.

The seventh vial is to be poured into the air: this vial puts an end to all Christ's enemies, whether they are Pagans, Mahometans, Jews, Papists, or unbelieving Protestants.

Improvement

Be exhorted, we beseech you, as in Rev. xviii. 20. "Rejoice over her, thou heaven, and ye holy prophets and apostles, for God hath avenged you on her." I had a longing desire, said a godly man, to see or hear of the fall of Antichrist: but I check myself; I shall go to heaven, and thereto the news of it shall arrive quickly: for both the angels and saints will rejoice at it. These propositions are for the consolation of the church. The man of sin shall be consumed with the spirit of his mouth, and be destroyed with the brightness of his coming.

SECTION

SECTION VIII.

Of the ruin of the subjects of the great Antichrist.

10thly, Another and the last character of the great Antichrist is drawn from the ruin of his subjects, said to be "them that perish, because they received not the love of the truth, that they might be saved: and for this cause God shall send them strong delusions, that they should believe a lie; that they all might be damned, who believe not the truth, but had pleasure in unrighteousness," verses 10, 11, 12. This character belongs partly to the first, and partly to the second general head, namely, the dangerous consequences of Popery.

More particularly, in verse 10th, observe, 1st, The punishment of Antichrist's subjects, expressed by the term *perish*. 2d, The procuring cause of their perishing, "because they received not the love of the truth, that they might be saved."

1st, The punishment of Antichrist's subjects, in the term *perish*, them that perish; (*i. e.*) they are in or among the number of them that perish. Question, What is it to perish? We answer, Perishing here is opposed to a being saved, as in 2 Cor. ii. 15. "We are unto God a sweet savour of Christ, in them that are saved, and in them that perish." 1st, To perish, signifies to die miserably, as in Job iv. 7: there Eliphaz says to Job, "Who ever perished being innocent?" To die miserably, is to die under the wrath and curse of God; it is to die under the guilt of sin, under the sting of a polluted conscience; 'tis to die under the dominion of sin, under the dominion of darkness in the understanding, under the dominion of rebellion in the will; under the dominion of carnality in the affections: 'tis to be driven away from time into eternity in wickedness. 2d, To perish, signifies to die eternally. This we gather from the antithesis stated betwixt perishing and eternal life in John iii. 14, 15. "As Moses lifted up

"up the serpent in the wilderness, so must the Son of man be lifted up; that whosoever believeth in him might not perish, but have everlasting life." Perishing is opposed to eternal life, and so it implies eternal wrath; and to die eternally, is to burn in everlasting fire. Matth. xxv. 41. "Depart from me, ye cursed, into everlasting fire;" not into the fire of a day, of a week, of a month, of a year, of a million of years, but into everlasting fire; fire that shall never be quenched; fire that shall burn as long as God breathes.

2d, The procuring cause of their perishing, expressed in that proposition, "Because they received not the love of the truth, that they might be saved:" (q. d.) the subjects of Antichrist perish justly. They perish by their own fault, and for their own iniquity, in not receiving the truth, in the love of it, into the heart, that they might be justified and glorified.

In explaining this proposition, we may enquire, 1st, What is the truth here?

Answer, Negatively, The truth here is not natural truth: this is knowable by the light of nature; and this the Heathen had, and were detained in unrighteousness, Rom. i. 18.

Positively, The truth here is supernatural truth; this is knowable only by the light of revelation; for the truth here is the gospel of man's salvation, as in Eph. i. 13. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation."

2d, The truth here is the truth as it is in Jesus, Eph. iv. 20, 21. "Ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus." The truth then appears in its harmony when it is seen as in Jesus. Take Christ out from between the threatnings of the law, and the promises of the gospel, what a jumble! How irreconcilable would they be? The apostle says to the
Corinthians,

Corinthians, 1 Cor. ii. 2. "I determined not to know
 "any thing among you, save Jesus Christ and him cru-
 "cified;" intimating that the truth concerning Christ
 crucified, hath an intimate conjunction with every o-
 ther part of the will of God; being, as it were, the
 centre of the plain of scripture truth; and hence, in
 Gal. vi. 14 the apostle says, "God forbid I should
 "glory in any thing, save in the cross of our Lord Je-
 "sus Christ." That being the nave in which all the
 spokes of scripture truth do meet and are united.

2d, What is it for men to receive the love of the
 truth that they may be saved?

Answer, 1st, It is to receive the truth, the gospel,
 not as the truth of men, but as the truth of God.
 1 Thess. 2. 13. "We thank God, because when ye
 "received the word of God, ye received it not as the
 "word of men, but (as it is in truth) the word of
 "God, which effectually worketh also in you that be-
 "lieve." By the Spirit of God, men receive the
 word of God as such; and by the Spirit it works for
 their salvation who believe it.

2d, It is to receive it so as to love it, as Jeremiah
 did, chap. xv. 16. "Thy words were found of me,
 "and I did eat them, and thy word was to me the
 "joy and rejoicing of my heart." Gospel words
 were found by him, and they were the joy of his heart.
 The phrase, *the love of the truth*, may be put for
 lovely truth: the gospel is lovely truth, inasmuch
 as it is the mean of salvation, Acts xi. 14: there the
 angel says to Cornelius, "Send men to Joppa, and
 "call for Peter, who shall tell thee the word whereby
 "thou shalt be saved."

3dly, What is it for men not to receive the love of
 the truth? &c. 1st, It is not to receive the truth as
 the truth of God. 2d, It is not to receive the truth
 of God, so as to love it. "They wanted love to the
 "truth," Rom. viii. 7.

Now

Now this description of the subjects of Antichrist is applicable to the subjects of the Roman Antichrist, (the Papists) for they receive not the love of the truth, that they may be saved. They receive not the truth of God upon the authority and testimony only of God, but what of the truth they receive, they receive it upon the authority and testimony of the church, (i. e.) the Pope and his general councils. The Papists believe as the church, the Pope, and his general councils believe. For instance, 1st, That truth of God, concerning the Son being the same in substance with the Father, the Papists receive upon the testimony of the first general council at Nice, in the days of Constantine the Great. This council condemned the error of Arian, who denied the equality of the Son with the Father. 2d, That truth of God, concerning the personality of the Holy Ghost, the Papists receive upon the authority of the second general council at Constantinople, in the days of Theodosius I. This council condemned the error of Macedonius, who denied the personality of the Holy Ghost. 3d, That truth of God, concerning the Son of God being one person, the Papists receive upon the authority of the third general council at Ephesus, in the days of Theodosius II. This council condemned the error of Nestorius, who denied the unity of Christ's person; and affirmed, that in Christ were two persons. 4th, That truth of God, concerning the Son of God having two natures, the Papists receive upon the authority of the general council at Chalcedon in the days of Marcianus. This council condemned the error of Eutychus who denied the duality of Christ's nature; and affirmed, that in Christ there is but one nature; even as there is but one person. Thus the faith of Papists, about the truths of God, is grounded not on a Thus saith the Lord, but on a Thus saith the Pope and his councils: they receive not the love of the truth that they may be saved.

In verse 11th, observe,

1st, The punishment of Antichrist's subjects in this world. 2d, The procuring cause thereof.

1st,

1st. The punishment of Antichrist's subjects in this world; "God shall send them strong delusion, that they should believe a lie."

In explaining this proposition, we may enquire, 1st, What is meant by strong delusions?

Answer, Operative or efficacious errors; such errors as one begets another; such errors as are subversive of the most important truths; of foundation truths. There are errors or mistakes in the lesser matters of religion; of these we read in 1 Cor. iii. 11, 12, 15. There these errors in the lesser matters are called wood, hay, and stubble: these, it is said, shall be burnt, and the authors of them saved, yet so as by fire. But the errors here are damnable errors, as is evident from the 11th verse.

2d, What is meant by a lie here?

Answer, Feigned and false doctrine; and hence in Rev. ii. 2. false apostles are said to be liars, on account of their false doctrine. Men's believing a lie is the effect of their being under strong delusion; for thereby they are influenced to embrace that doctrine for true, which is false doctrine; and so they believe a lie.

3d, How does God send Antichrist's subjects strong delusions to believe a lie?

Answer, Not effectively. God is not the author of sin, of error: James i. 13. "Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." *Deus non est auctor, ejus est ultor*, says Fulgentius.

Positively, God sends Antichrist's subjects strong delusion, to believe a lie permissively, (*i. e.*) God permits Satan, by Antichrist, to deceive them: as God permitted Satan, by Achab's prophets, to deceive him, as we read in 1 Kings xxii. 20, 21, 22. "The Lord said, Who shall

“ shall persuade Ahab, that he may go up and fall
 “ at Ramoth-Gilead? — There came forth a spirit,
 “ (*i. e.* an evil spirit) and stood before the Lord, and
 “ said, I will persuade him. And the Lord said to him,
 “ Wherewith? And he said, I will be a lying spirit in
 “ the mouth of all his prophets. And he, *viz* the Lord,
 “ said, Go forth, and do so:” (*i. e.*) I permit thee to
 do so; I will not hinder thee from tempting them, nor
 give them grace to resist the temptation; and Ahab,
 being deceived, shall believe a lie.

God’s sending Antichrist’s subjects strong delusions to
 believe a lie, is a judicial action of God, whereby he
 punishes one sin with another sin, as he did the Hea-
 thens, Rom. i. 22, 24. “ They changed the glory of the
 “ incorruptible God—wherefore God gave them up to
 “ uncleanness,” &c.

2dly, Observe the procuring cause of the punishment
 of Antichrist’s subjects in this world, in these words:
 “ For this cause,” (*i. e.*) because they received not
 the love of the truth. **Question,** What is supposed in
 these words?

Answer, These words suppose that the gospel had
 been preached unto Antichrist’s subjects, or who were
 to become Antichrist’s subjects. The ministers of Jesus
 were, and are, authorised to preach the gospel to every
 creature, Mark xvi. 15: and by the ministers of Jesus,
 offers of a Saviour, and salvation in him, have been,
 or may be made to men of all nations. 2dly, These
 words imply, that the gospel had been despised by those
 that were to become Antichrist’s subjects. In Psalms
 lxxxii. 11, 12 the Lord says, “ My people would not
 “ hearken to my voice; and Israel would none of me.
 “ So I gave them up to their own hearts lusts,” &c.
 When persons repeatedly, and resolutely prefer their
 lusts to the Lord Jesus, and serving them to a being
 saved from them, God, in a judicial way, gives them
 up to the lusts of their own hearts. Being joined to
 idols, God lets them alone, and so punishes sin with sin,
 which is the severest of all punishments.

Now

Now the applicability of this part of the description to the subjects of the Roman Antichrist, we find from the event: because they received not the love of the truth, God hath sent them strong delusion, to believe a lie. We shall instance in some doctrines of Papists: 1st, What is their doctrine about transubstantiation but a lie? The Papists say, The Priest, by uttering the words of institution, turns the bread into the body, and the wine into the blood of Christ; but the scripture says the heavens must receive him until the time of the resurrection of all things. The transubstantiation which these men would have us believe, is not an annihilation of the bread, and a substitution of the body in the stead thereof, but a real conversion of the one into the other: such as they themselves would have esteemed to be a bringing forth of Christ, and a kind of generation of him. Cornelius a Lapide, the Jesuit, in his Lectures, says, By the words of consecration, as the bread is transubstantiated, so Christ is produced, and, as it were, generated upon the altar, in such a powerful manner, that if Christ as yet had not been incarnate, by these words (*hoc est corpus meum*) he should be incarnated, and assume our human body; and doth not this new divinity shrewdly threaten the antient foundation of the Catholic belief of the incarnation. *Archbishop Usher,*

2d, What is their doctrine about justification but a lie? The Papists say, The form of justification lies in God's infusing charity or grace into men; and that their first justification is by inherent righteousness; and that their second justification is by good works. But the scripture saith, "By the works of the law shall no flesh be justified," Gal. ii. 16.

3d, What is their doctrine about sin but a lie? The Papists say, Some sins are mortal, and other sins are venial. The mortal render men obnoxious to eternal, and the venial to temporal punishments; but the scripture says, "The wages of sin is death." Rom. vi. 23. Every sin deserves God's wrath and curse both in this life and in that which is to come. This error of Papists begets another. Christ, say they, by his sufferings, satisfied God's justice for the mortal sins of believers;

believers; and that believers themselves must satisfy for their venial sins, by penance before death, and by the pains of purgatory after death: But the scripture says, in 1 Pet. ii. 24. "He his own self did bear our sins in his own body on the tree."

4th, What is their doctrine about the works of supererogation but a lie? The Papists say, Some saints work more than God's law requires, and the overplus of their merit is put into the church's treasure, of which the Pope keeps the key, and at his pleasure dispenses it, in granting indulgences, &c. "But," Matth. xxv. 8. 9. "The foolish having said unto the wise, Give us of your oil, for our lamps are gone out: the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves." Luke xxi. 10. "When ye shall have done all those things commanded you, say, We are unprofitable servants." Their conjuring spirits by the sign of the cross; crossing their forehead and breast have nothing of religion, but much of necromancy in them.

In verse 12th, observe, 1st, The punishment of Antichrist's subjects in the world to come, repeated. 2d, The procuring cause of their punishment, also repeated.

1st, The punishment of Antichrist's subjects in the world to come, repeated, "that they all might be damned." Question, What is it to be damned? Answer, Besides what was said when explaining, from verse 10th, the term *perishing*, we add, to be damned, is to be punished with everlasting destruction, as in the first chapter of this Epistle, 7. 8. 9. "The Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus: who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power." The wicked in hell shall be punished with destruction, not as to their being; this destruction is not an annihilation: but as to their well-being, this destruction is

is a depriving them of good, without hopes of retrieving it. And it also includes the punishment of sense, Luke xvi 24. The rich man in hell says, "I am tormented in this flame." And this destruction is not temporal, but an eternal destruction, and that both in soul and body; and hence Jesus said to his disciples, Matth x. 28. "Fear not them who kill the body, but are not able to kill the soul; but rather fear him that is able to destroy both soul and body in hell."

2dly, The procuring cause of that punishment, also repeated in these words; "who believed not the truth, but had pleasure in unrighteousness; (i. e.) because they believed not the truth, but had pleasure in unrighteousness. Where, more particularly, observe, 1st, What was not their exercise: They believed not the truth. In verse 10th, it is said, "They received not the love of the truth, that they might be saved;" and here they "believed not the truth."

In explaining this negative proposition, we may enquire, 1st, What is meant by the truth here? Answer, By the truth here is meant, the gospel, of which formerly.

2dly, What is it to believe the truth? Answer, It is to be persuaded of the promises, Rom. iv. 20. 21. "Abraham was strong in faith—being fully persuaded that what he had promised he was able also to perform." Heb. xi. 13. "These all died, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them."

3dly, What is it not to believe the truth? Answer, It is not to be persuaded of gospel promises; and not to be persuaded of God's promises; to asperse God with the vilest slanders. 1 John v. 10. "He that believeth not God, hath made him a liar; because he believed not the record God gave of his son." It is certain he that believeth not hath given God the lie, as it is certain that God cannot lie. Unbelief puts upon God the character of the devil, who is a liar.

2d, What was their exercise? They "had pleasure in unrighteousness."

In explaining this positive proposition, we may enquire, What is meant by unrighteousness? Answer, Thereby may be meant, both unrighteous doctrines, and unrighteous deeds; false doctrines and wicked actions, 1 John v. 17. "All unrighteousness is sin," whether it be error in the mind, or immorality in the practice; An erroneous mind, and a vicious practice, go together. 2dly, What is implied in this phrase, *they have pleasure in unrighteousness?*

Answer, The phrase implies, their having contentment, and great complacency and delight in false doctrines, and wicked actions. John iii. 19. "This is the condemnation, that light is come into the world; and men loved darkness rather than light, because their deeds are evil." Men's having pleasure in unrighteousness, shews, that with the whole soul they indulged themselves therein.

Now the applicability of this part of the description to the subjects of the Roman Antichrist, appears both from the prophecy, and from the event, Rev. ix. 13. "The sixth angel sounded: and I heard a voice from the four corners of the altar, saying to the sixth angel, Loose the four angels which are bound in the great river Euphrates." Verse 6th, "The number of the army of the horsemen were two hundred thousand thousand; and I heard the number of them." By the four angels, and this army, interpreters understand the Turks and Saracens, who, in the year 1000, united in the Ottoman family. Verse 18th, "By these were the third part of men killed;" (*i. e.*) in what was called *The Holy War*, they killed a third part of the adherents to the Pope: and what came of the rest? Verse 20th, "The rest of the men that were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils," or, as in the original, *Deurah*, "and idols of gold and silver." Verse last, "Neither repented they
" of

“of their murders, nor of their sorceries, nor of their fornications, nor of their thefts.” And to this day, Papists are bent on idolatry, and murder: Murder is an article of their religion: to slay heretics is meritorious: bent on sorceries, (*i. e.*) magical arts, conjuring of spirits; bent on fornication; whore’s houses are licensed at Rome; and it is said the permission of them has yielded 40,000 crowns to the Pope; bent on thefts; John XVIII. in the Popedom was a thief and a robber, says Palatina: And every Pope, by indulgences, steals money from the people. Thus Papists believe not the truth, but have pleasure in unrighteousness. Question, Can Papists be saved? (*i. e.*) Can persons holding the Pope to be their head, and submitting to his religion, as to doctrine, worship, discipline, and government, be saved? We answer, Papists may be converted, and so saved from Popery, from sin and misery: but persons living and dying Papists, in that which is called the Roman Catholic religion, cannot be saved. No, no, “because they received not the truth, in the love of it, God hath sent them strong delusion, to believe a lie, that they all might be damned.” Idolatry, murder, sorcery, and thieving, exclude men, till regenerated and justified, from the kingdom of heaven. 1 Cor. vi. 9. 10. “The unrighteous shall not inherit the kingdom of God. Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.”

Improvement.

We exhort you, as in Psalm xxxiv. 8. “O taste and see that the Lord is good.” The sweetness of religion lies in the experience of it: If the Bible religion be not in the heart, as well as in the head, ye are not secure against perishing. 2d, We beseech you, as in Gal. vi. 4, 5. “Let every man prove his own work, and then he shall have rejoicing in himself alone, and not in another; for every man shall bear his own burden.” And that promise, Isa. xxx. 21. “Thine ears shall hear a word behind thee, saying, This is

“ the way, walk ye in it, when ye turn to the right hand and to the left.” O what a hoard of error is in Popery ! and men ly in wait to deceive. 3d, We intreat you, as in Heb. iii. 12. “ Take heed lest there be in any of you an evil heart of unbelief, in departing from the living God.” It is chiefly for the sin of unbelief, that men, under a gospel dispensation, are damned, and kept out of heaven, Heb. iii. 19. Indeed every sin deserves damnation ; yet God, in the gospel, offers the pardon of all sin to sinners, Isa. i. 18. but unbelief rejects the offer ; and so the damnation of men is chiefly owing to this sin.

CHAPTER III.

Of the Third Text.

SECTION I.

THE plan we formerly laid down was, to warn all, 1st, Of the nature of Popery. 2dly, Of its pernicious consequences. Concerning the dismal nature of Popery, the assertion was, that the Papacy, including head and members in a succession, is the Antichristian state ; and the Pope, as head thereof, is Antichrist. This proposition we essayed to evince from the epistles of John, the epistles of Paul to the Thessalonians and to Timothy ; and now we shall attempt to prove it from the book of the Revelation, beginning at the 18th chapter and 4th verse. “ I heard,” says John, “ another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, “ and that ye receive not of her plagues :” Where, observe, 1st, The subject about which John heard another voice from heaven, in the pronoun *her*. 2d, The persons to whom the exhortation is tendered. 3d, The kind of the exercise exhorted unto. 4th, The reasons and grounds of the exhortation.

1st, The subject about which John heard another voice from heaven in the pronoun *her*, (*i. e.*) Babylon, as in the preceding context.

There

There is literal, and there is mystical Babylon. Literal Babylon is the Chaldean Babylon, and mystical Babylon is the Romish Babylon. The Chaldean Babylon was figurative, or typical, of Rome-Babylon. The mystical Babylon is the "woman sitting upon a scarlet-coloured beast, having seven heads and ten horns; upon whose forehead was a name written, MYSTERY, BABYLON THE GREAT," as in Rev. xvii. 3. 5. If all the characters in that chapter, of the woman sitting upon a scarlet coloured beast, be verified in Rome, in its present state, and in its governor the Pope, then Rome is the Antichristian state, and the Pope is Antichrist; but so it is, that all the characters of the woman sitting upon a scarlet-coloured beast, having seven heads, are verified in Rome, in its present state, and in its governor the Pope. On this text we shall examine a character of the beast; and a character of the woman. 2d, View the resemblance betwixt Chaldee-Babylon and Rome-Babylon.

SECTION II.

Of a Character of the Beast and a Character of the Woman.

LET US examine a character of the beast on which the woman sitteth. The beast is characterized to have seven heads; and the seven heads are seven mountains; and these are seven kings; five are fallen; and one is, and the other is not yet come; and the beast that was, and is not, even he is the eighth, and is of the seventh, and goeth into perdition, as in verses 9, 10, 11. The seven heads of the beast, signify two sorts of things; 1st, They are seven mountains, (*i. e.*) they signify seven hills. Now this part of the character is exactly verified in the seven hills on which Rome was built. By antient writers it is named, *The seven-hilled city*; and the names of the hills are, Aventinus, Capitolinus, Cælius, Esquilinus, Palatinus, Quirinalis, and Viminalis.

2dly, The seven heads, signify seven kings, (*i. e.*) seven successive forms of government. Now this part of the character is exactly verified in the seven forms of

of government under which Rome hath been. The first form was the regal, or kingly, properly so called: the second was the consular: the third was the decemvirat, or that of ten men: the fourth was the tribunitial, or that of military tribunes: the fifth was the dictatorial, or that of the dictator: the sixth was the imperial, which was the form that took place in John's time: and the seventh was the Popish, or that of Popes; which form of government was not come in John's time, but is now come, and which in verse 11th, is called the 8th, and said to be of the seven, because the Popes assume to themselves both ecclesiastical and civil power; and for which reason they are held forth by two beasts in Rev. xiii. This is that head which goeth into perdition.*

2dly, Let us examine a character of the woman. She is characterized to be that great city which reigneth over the kings of the earth, verse 18th. Now this character is exactly verified in Rome itself; for in the time when John wrote, Rome, under the government of the sixth head, ruled over the kings of the earth, as in Luke ii. 1, 2. "In those days there went out a decree from Caesar Augustus, that all the world should be taxed." And after John's time, Rome, under the government of Popes, ruled over the kings of the earth: verse 13th, "The ten horns are ten kings, which shall give their power to the beast." This great city may be considered as such; and 2d, as having once professed the faith in Christ, and afterwards degenerating from the faith. In this respect it is the Antichristian church; and the Pope, being head thereof, is Antichrist.

SECTION III.

Of the Resemblance between Chaldee-Babylon and Rome-Babylon.

LET us view this resemblance in the three following particulars: 1st,

* See another view of the seventh and eighth forms of government, in pages 19 and 20.

1st, Chaldee-Babylon laid waste Jerusalem and its temple seventy years; so Rome-Babylon treads the outward court, and the holy court, forty-two months, as in Rev. xi. 1, 2. The name of the Papists there, is Gentiles, and these Gentiles tread upon these who were mere professors of Christianity.

2d, God's people and prophets would have healed Chaldee-Babylon, but she was not healed, as in Jer. li. 9. So God's people and gospel-ministers would have healed Rome-Babylon, but she would not be healed, as in Rev. xi. 2. "I will give power unto my two witnesses, and they shall prophecy clothed in sackcloth," &c. If the Papists had submitted to their ministry, they would have put off their sackcloth, &c.

3d, The sins and plagues of Chaldee-Babylon, are of the same kind with the sins and plagues of Rome-Babylon; of which more afterwards.

SECTION IV.

Of the Persons Exhorted.

1dly, In the text observe the persons to whom the exhortation is tendered, *My people*. Believers are the Lord's people, as in Matth. i. 21. Question, In what respect are believers the Lord's people? 1st, In respect of election, Eph. i. 5. "They were chosen in him, before the foundation of the world."

2d, In respect of redemption, 1 Cor. vi. 20. "They are not their own; they are bought with a price."

3d, In respect of regeneration, Heb. viii. 10. "This is the covenant I will make with the house of Israel in those days; I will put my laws into their mind, and write them on their heart," &c.

SECTION V.

Of the Exercise Exhorted unto.

1dly, In the text observe the kind of exercise to which they are exhorted, *Come out of her*.

In explaining which, two questions may be answered. Question 1st, What the call to the Lord's people to come out of Babylon implies? We answer, The call says, they were in Babylon, not as the Antichristian state, but as a great city; in the same sense in which seven thousand were in Israel who did not bow the knee to the image of Baal, as in 1 Kings xix. 18.

2dly, How the Lord's people are to come out of Babylon? 1st, Mentally, by seceding from communion with her in ordinances. 2 Cor. vi. 14. "Be ye not unequally yoked with unbelievers;" &c. Eph. v. 11. "Have no fellowship with the unfruitful works of darkness"

2d, Bodily. By bodily motion from it, as a city; as Lot said to his sons in law, Gen. xix. 14. "Up, get you out of this place; for the Lord will destroy this city." Jer. li. 6. "Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity."

SECTION VI.

Of the Motives or Grounds of the Exhortation.

4thly, In the text observe the motives or grounds of the exhortation. 1st, That ye be not partaker of her sins, (*i. e.*) that ye be not enticed to sin as she sins, by her example. 2d, That ye receive not of her plagues, (*i. e.*) that ye suffer not the punishments she shall suffer: Prov. ix. 6. "For sake the foolish and live, and go in the way of understanding:" (*q. d.*) she is Babylon, and ye are my people, and so come out of her. One motive is drawn from her sins; the other from her plagues.

The first Motive is drawn from her sins. Two of Babylon's sins I would select and enlarge upon. 1st, There is Babylon's sin of whoring, or fornication, of which we read, chap. xvii. 1, 2, 3, 4, 5. 2d, There is Babylon's sin of being drunk with the blood of saints, verse 6th of chapter 17th.

1st, There

1st, There is Babylon's sin of whoring, or fornication, chap. xvii. 1, 2, 3, 4, 5. "I will shew unto thee the judgment of the great whore: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication—having a golden cup in her hand, full of abominations, and filthiness of her fornications, — THE MOTHER OF HARLOTS, (margin, *of fornications*,) AND ABOMINATIONS OF THE EARTH." There is a natural and a spiritual whoredom.

In explaining spiritual whoredom, we may enquire, 1st, What it supposes? 2d, What it implies, or what it is? 3d, How manifold it is? 4th, If the church of Rome be chargeable with it?

1st, What does this spiritual whoredom suppose? We answer, 1st, It supposes a marriage relation to have been. There is a marriage relation between Christ, or God in Christ, and the Church universal: Isa. liv. 3. "Thy Maker is thy husband." Ezek. xvi. 8. "I entered into covenant with thee, and thou becamest mine."

The marriage relation betwixt Christ, or God in Christ, and the universal invisible church, is internal and eternal: Hosea ii. 19. "I will betrothe thee unto me for ever." 2 Cor. xi. 2. "I have espoused you to one husband, even Christ."

2d, It supposeth marriage duty. The marriage duty which the church of God is to pay to God in Christ, is religious worship: Psa. xlv. 11. "He is thy Lord, and worship thou him:" (*q d.*) he is thy Lord Husband, thy Lord Redeemer, and so worship him with religious worship, as David, Psa. xxxix. 7. "What wait I for, my hope is in thee?" and as Asaph, Psa. lxxiii. 25. "Whom have I in heaven but thee, and there is none in all the earth that I desire beside thee." This marriage duty the church is to pay to none but God in Christ: Matth. iv. 10. "Thou shalt

“ shalt worship the Lord thy God, and him only shalt thou serve,” viz. with religious service.

2dly, What does spiritual whoredom imply? We answer, It implies a breach of the marriage vow; for spiritual whoredom is spiritual adultery; and spiritual adultery is idolatry; and hence in Jer. iii. 9. the Lord speaking of backsliding Israel, says, “ It came to pass, through the lightness of her whoredoms, that she defiled the land, and committed adultery with stones and stocks.” (i. e.) she committed idolatry with stones and stocks. Question, What is an idol? We answer, An idol, as such, consists in this, that it is religiously worshipped: that which was no idol before, immediately upon its being religiously worshipped, becomes an idol: so a stone, so a stock, so the brazen serpent became an idol, 2 Kings xviii. 4. Hezekiah brake into pieces the brazen serpent that Moles had made; for unto those days the children of Israel did burn incense to it; and he called it *Nehushtan*.

Question 2d. Why the sin of idolatry is, in scripture, called whoredom, or adultery?

Answer 1st, By adultery the mind of the adulteress is alienated more and more from her husband. So by idolatry the heart of man is more and more estranged from God, and hence it is named a departing from him. Jer. xvii. 5. “ Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.”

2d, On account of adultery the adulteress may be divorced. For every fault there cannot be a separation between man and wife; but for adultery there may be a separation. So on account of idolatry in a church or people, God gives them at length a bill of divorce. When they are overspread with that sin of idolatry, then he says to them, as in Hos. i. 9. “ Lo ammi ye are not my people, and I will not be your God.” Chap. ii. 2. “ Plead with your mother, for she is not my wife, neither am I her husband; let her put away

“ way her whoredoms out of her sight, and her adulteries from between her breasts ” Some particular churches which were members of the universal church, have so degenerated as to become no churches of Christ, but synagogues of Satan; of which number the church of Rome is one, Rom. xi. 20. 21.

3dly, Enquire how manifold is spiritual whoredoms, or spiritual adultery, or idolatry.

Answer, Twofold. There are two kinds of gross idolatry. 1st, One kind respects the object of worship, 2d, Another kind of idolatry respects the mean of worship.

The 1st kind of idolatry respects the object of worship; when religious worship is given to the creature, or to those who are by nature no Gods, as the heathens did, Rom i. 25. “ Who worshipped and served the creature more than the Creator, who is blessed for ever. Amen.”

4thly, Enquire if the church of Rome be chargeable with this kind of idolatry.

We answer in the affirmative: For 1st, They give religious worship to baker's bread in the sacrament of the supper. Immediately after the Priest hath consecrated the bread, he bows his knee and adores it; then rising up, he holds up the bread in the sight of the people, and they adore it. What the prophet, in Isa. xlv. 15. says of the carpenter, “ He maketh a god and worshippeth it,” we may say of the Papists; they make a god and worship it. They are bread-worshippers: for although, after the consecration, the bread and wine be changed as to sign and signification, yet they are not as to substance. They are bread and wine still; and hence Paul, in 1 Cor xi. 26 says, “ As often as ye eat this bread, and drink this cup.” Wadsworth discoursing of the mass, calls it idolatrous, because Papists worship and adore sacramental bread and wine as their true saviour, and trust therein for salvation,

tion, as in Christ himself: than which there never was invented by the devil himself, what was more idolatrous.

2dly, They give religious worship to the cross. (*i. e.*) the tree on which they pretend Christ was crucified: Of which tree, says Erasmus, Papists in different places have as much wood as would fill up a ship. They pray to the cross, saying, "O cross of Christ defend us, O cross of Christ save us." And so they are tree-worshippers; but in Isa. xlv. 20. "They pray unto god that cannot save." Indeed Paul, in Gal. vi. 14. says, "God forbid I should glory in any thing save in the cross of our Lord Jesus." But cross there is put for his sufferings, not the tree on which he suffered. Read Hab. ii. 19.

3dly, They give religious worship to the Virgin Mary, whom they call, The Queen of Heaven, The Mother of Grace and Mercy. They pray to her, saying, Require God for us, and command thy Son in the right of a mother. This is to place her above Christ, as if she had power and authority over him. But, as in Phil. ii. 10, 11. "At the name of Jesus every knee should bow, of things in heaven, and things on earth." John ii. 4. "Jesus saith, Woman, what have I to do with thee?"

4thly, The church of Rome gives religious worship to the angels, which the apostle Paul forbids us, as inconsistent with holding the head, Christ Jesus: Col. ii. 18, 19. "Let no man beguile you of your reward in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the head;" &c. An angel refused to be worshipped religiously by John, as we read in Rev. xix. 10. "I fell at his feet to worship him, and he said unto me, See thou do it not; I am thy fellow-servant," &c. No servant of Christ ought to be worshipped; but an angel is a fellow-servant, and so ought not to be worshipped. This is the argument.

5thly,

gaily, The church of Rome gives religious worship to a vast multitude of separate spirits, under the name of saints. They pray to them, saying, for instance, *Sancta Dorothea, cor mundum in me crea: (i. e.)* "Holy Dorothea, make a clean heart in me." They also give religious worship to their relicks, to their bodies, bells, cloaths, shoes, hair, and teeth; and all this comes to pass by the Pope's canonizing of men, which is his act, dispensing religious worship to such men departed, as he sees meet to confer the honour of sainthood upon. But Peter refused to be religiously worshipped, according to Acts x. 25, 26: "As Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped; but Peter took him up, saying, I myself also am a man." The argument is, No man is to be worshipped. But I, Peter, am a man, and so not to be worshipped. Also when the Priest of Jupiter, with the people of Lycaonia, would have offered sacrifice to Paul and Barnabas, they rent their clothes, and ran in among the people, crying out, and saying, "Sirs, why do ye these things? We are men of like passions with yourselves," Acts xiv. 14, 15. We add, that this kind of idolatry is forbidden in the first commandment. This commandment forbids the giving of that worship to any other which is due to the true God alone. Now prayer is a piece of religious worship; and when thousands of Pāpists, in thousands of places, at one and the same time, pray to the saints, and in particular to the Virgin Mary, do they not ascribe to the saints, and in particular to the Virgin Mary, omniscience, omnipotence, and omnipresence? But are not these perfections of God incommunicable attributes? God only knows the hearts of men: 1 Kings viii. 39. "Thou, even thou only, knowest the hearts of all the children of men." God only is almighty, all-powerful: God only can create clean hearts: God only is able to subdue all things to himself. "Now unto him that is able to do exceeding abundantly, above all we can either ask or think, according to the power that worketh in us, unto him be glory in the church, by Christ Jesus, throughout all ages, world without end. Amen."

Improvement.

Be exhorted, we beseech you, as in 1 John v. 21. to keep yourselves from idols. This takes place, by keeping yourselves in the love of God, verſe 21ſt of Jude. It is the faith of the Lord being thy God, according to promiſe, and of his love to thee, which will influence love to God, and make you ſay, What have I to do any more with idols. God, in the firſt commandment, ſays, Thou ſhalt have me for thy God; and ſo thou muſt let idols go their way: as one would ſtand up and ſay to a woman giving herſelf in marriage to another, I have a prior right to thee; thou ſhalt have no other huſband but me. Could the voice of this command be heard, it would be heard crying out of injury done to thy God, when any thing lawful or unlawful gets away the heart inordinately.

SECTION VII.

Of another kind of Idolatry reſpecting the Means of Worſhip.

2d, Another kind of idolatry reſpects the means of worſhip. As when the true God is worſhipped by an unwarrantable mean, by an image, or likeneneſs of any thing, as the Iſraelites did in the wilderneſs, of which we read in Exod xxxii. The Iſraelites did not worſhip the calf, as God, but the true God, as repreſented by the image or likeneneſs of a calf, as appears from verſe 4th, "They," the people, "ſaid, Theſe be thy gods who brought thee out of the land of Egypt." The plural number is here uſed for the ſingular, this is thy god, (*i. e.*) this calf is a representation of that God who delivered them out of Egypt: for they could not ſay the calf itſelf brought them out, before it had a being. Verſe 5th, "When Aaron ſaw it, he builded an altar before it; and Aaron made a proclamation, and ſaid, To morrow is a feaſt to the Lord;" (*i. e.*) not to the calf, but to Jehovah, as repreſented by the image of a calf: And that the worſhipping of God by the image of a calf, is idolatry, is evident from Acts vii. 41. "They made

“made a calf (says Stephen) in those days, and offered sacrifice unto the idol.” And this kind of idolatry was the cause of God’s giving them up to worship the host of heaven, as in the 42d verse; they having corrupted the worship of God, as to the mean of it. God gave them up to change the object of worship; to worship false gods, the sun, moon, and stars; and this is a worse sort of idolatry than the former: And hence it is said in 1 Kings xvi. 30. “Ahab did evil in the sight of the Lord, above all that was before him.” Ahab’s idolatry was more heinous than Jeroboam’s: For Jeroboam’s idolatry consisted in worshipping the true God by the image of a calf, at Dan and Bethel; but Ahab’s idolatry consisted, not only in worshipping the true God, by the image of the calf, but also in worshipping other gods, viz. Baal gods.

Head 4th, was to enquire, If the church of Rome be chargeable with this kind of idolatry? We answer in the affirmative. For, 1st, They make an image or likeness of the Trinity. 2d, They represent Christ by the image or likeness of a crucified man, and of a lamb. 3d, They represent the Holy Ghost by the image or likeness of a dove. 4th, They represent the angels by the image or likeness of winged creatures. 5th, They make an image or statue of the Virgin Mary. 6th, They make images or statues of the saints; and these images the Papists worship, by building chapels to them, dedicating days to them, and bowing before them. Now this kind of idolatry is forbidden in the 2d commandment. Two things are forbidden in this commandment. 1st, The making of an image, or likeness of any thing, for a religious use, to represent God in his nature and properties. 2dly, The worshipping of them, and the worshipping of God by them: “Thou shalt not bow down thyself to them, nor serve them,” viz. with religious service. For no name of any thing in heaven nor in earth, nor in the waters can represent God, he being an infinite spirit; and hence in Isa. xl. 18. the prophet says, “To whom will ye liken God? or what likeness will ye compare to him?” Deut. iv. 15. Take heed to

yourselfes; for ye saw no manner of similitude, nor not so much as symbolical. Acts xvii. 29. "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone graven by art or man's device." Although the Son of God became man, yet the image of a man cannot represent him who is God and man, in two distinct natures. God is the object of our understanding, not of our imagination. It is as great a disparagement to the majesty of God, to represent him by the dead image of a creature, as it would be to represent a king by the picture of a frog, or toad. The worshipping of God by an image, is a hating of God. An image-lover is a God-hater: As in the reason annexed to the second commandment. The Papists say, they do not bow to images; they only bow before them. Answer,

Bowing before images, is of the same import with bowing to them, as appears by comparing Luke iv. 7. with Math. iv. 9. In Luke, the devil says to Christ, If thou wilt fall down before me, all shall be thine. *Margin.* And in Matth. iv. 9. the devil says, All these things will I give thee, if thou wilt worship me. What Luke calls a falling down, a worshipping before the devil, Matthew calls a worshipping of the devil. If to fall down to, or worship before the devil, be a worshipping of the devil, then worshipping before an image, as the Papists do, must be a worshipping of the image.

Improvement.

Guard against all imagery, internal, as well as external, in religion. Indeed, an image for political use, for the future memorial of a friend, and for the distinction of money, as Cæsar's image in his coin, Christ doth not condemn: But all imagery in the worship of God, is expressly forbidden, as being a great lie. The idolatry of the Heathen, at the beginning, consisted in worshipping the true God by an image: Rom. i. 23. "They changed the glory," not of an idol, but "of the incorruptible God, into an image made."

"made like to corruptible man." And this corruption in the mean, made way for altering the very object of their worship, as the effect of the reprobate mind which followed; verse 25th, "who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen."

We conclude this head, by putting you in mind of what the Lord says in Isa. xlii. 8. "I am the Lord, that is my name, and my glory I will not give to another, neither my praise to graven images;" (i. e.) I will abolish idolatry in the world, as in Zeph. ii. 11. "The Lord will smite all the gods of the earth, and men shall worship him." The meat of idols is to worship them; and when they are not worshipped, their meat is taken from them, and so famished. Then shall men worship the living and true God, and him only, to whom be all praise for ever and ever. Amen.

SECTION VIII.

Of the Sin of the being drunk with the blood of the Saints.

THE first of Babylon's sins which we selected, was that of whoring: This we have discoursed on, and now proceed to consider the other sin of Babylon which we particularized; namely, that of her being drunken with the blood of the saints: Rev. xvii. 5. "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." In which words observe the party persecuted, "The saints, the martyrs of Jesus." 2d, The party persecuting, "the woman."

In explaining the sin of persecution, we may enquire, 1st, Who are the saints? 2dly, Who are the martyrs of Jesus? 3dly, What is supposed unto, and implied in the woman's being drunken with the blood of the saints, and with the blood of the martyrs of Jesus? 4thly, If the church of Rome be chargeable with this sin?

1st,

1st, Who are the saints? Answer, Saints in profession are members of the visible church; and saints in practice, as well as in profession, are members both of the visible and invisible church: Acts ii. 47. "The Lord added to the church daily such as should be saved." Saints in practice, as well as in profession, are in the Lord, as the branches are in the vine stock, and from him their fruit is found: Hos. xiv. 8. "I am like a green fir tree, and from me is thy fruit found." They are in the Lord as the members are in the head, and of his fulness they all receive, and grace for grace: John i. 16. "Of his fulness have they all received," &c.

2dly, Who are the martyrs of Jesus? Answer, The martyrs of Jesus are these eminent witnesses who seal and confirm their testimony for Jesus; with their death, the death of their body: Rev. vi. 9. "When he (the Lamb) had opened the fifth seal, I saw under the altar, the souls of them that were slain for the word of God, and for the testimony which they held." Why, and for what cause were they slain? Answer, For the word of God, (*i. e.*) for adhering to the word of Jesus; which is the word of God. 2dly, For the testimony which they held (*i. e.*) for maintaining a testimony for Christ; in the way of confessing him before men. Rom. x. 9. "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart," &c. It is an old maxim, *It is not death, but the cause of it, which makes the martyr.* They are martyrs of Jesus, who suffer death because they will not break the commands of the law of Christ; and they are martyrs of Jesus who suffer death, because they will not deny the doctrines of the gospel of Christ.

3dly, Enquire, what is supplied unto, and implied in the woman's been drunken with the blood of the saints, and with the blood of the martyrs of Jesus? Answer, The phrase supposes the woman's hatred at the saints, and at the martyrs of Jesus. In Prov. xxix. 10. Solomon says, "The blood thirsty hate the upright." Of all hatred, that is the worst which hates

hates upright men, on account of their uprightness. It is malignancy to hate good men for their goodness. It is devil like to hate men because they bear God's image, and because they are strict and holy in their lives. 2dly, The phrase implies, that the woman is a great persecutor: The great whore is a great persecutor. She rejoices and takes pleasure in shedding the blood of saints: she sheds much blood of saints and martyrs; so much that she is loathsome, and overflows with the guilt of it, as drunkards are loathsome, and overflow with strong drink. What the Psalmist, in Psalm lxxix. 2. 3. says to God about the heathen, is true of this woman: "The dead bodies of thy servants have they given to be meat unto the fowls of heaven; the flesh of thy saints unto the beasts of the earth. Their blood, like water, have they shed round about Jerusalem." This is mentioned, not as an instance of the persecuted; for the bodies of the saints shall be raised in glory; but as an instance of the malice of the persecutors.

4thly, Enquire if the church of Rome, be chargeable with this sin? We answer in the affirmative. For,

1st, Some of her principles are like the laws of Draco, written in blood; for instance, that princes deposed, and excommunicated, may be lawfully killed by their subjects. Accordingly Pope Paul V. employed Garnet the Jesuit, and others to blow up with gunpowder, King James I. of Britain, with his Parliament.

2dly, The church of Rome, like a drunkard, rejoices and triumphs in shedding the blood of saints and martyrs. What rejoicing was at Rome, when the news of the massacre in Paris reached that place? Thuanus, an historian of their own informs us, that the Pope having read the letter containing the news of the massacre, in the consistory of Cardinals, solemnly gave thanks to God: And it was decreed, that a jubilee should be published; the causes whereof were, to return thanks to God, for destroying, in France,
the

the enemies of the truth, and of the church; (*i. e.*) the Protestants. The number of persons slain in this massacre, amounted to 30,000.

3dly, The church of Rome, like a drunkard, is loathsome, and overflows with the guilt of much innocent blood. The number of persons slain in the massacre in Ireland, was above 150,000 Protestants. How many Protestants have the Papists slain, not only by plots, by massacres, but also by the sword of wicked war, by the fire at stakes, by the court of inquisition, which is the most dreadful slaughter-house of blood that ever was in the world? And why do the Papists slay the Protestants? for no other reason but because they profess the truths of Christ, and are obsequious to no other laws but to these he hath prescribed in his word. In Rev. xviii. and last verse, it is said, "In her," (*i. e.*) in Rome Babylon, "was found the blood of prophets, and of saints, and of all that were slain upon the earth;" (*i. e.*) she is found guilty of all the blood shed from the blood of Abel, who was the first martyr, to the blood of the last martyr, in as much as by her persecuting deeds, she approves of the persecuting deeds of former persecutions, in the ten primitive persecutions. By her practice she serves herself heir to the sin of all former persecutors: all that blood shall be required of the church of Rome. We call you to observe the connection betwixt the church of Rome being an idolatrous church, and a persecuting church. Her idolatrous religion inspires her with horrid cruelty: For having divested God of his honour, and given it to another, they divest themselves of humanity, and rage like wild beasts, devouring the saints, by burning them; by beheading them; by cutting their throats, &c.

Improvement.

Be exhorted, as in Heb. x. 23. we intreat you, to "hold fast the profession of your faith, without wavering." Ponder what is said, Math. x. 32. 33. "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven."

"But

“ But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.” And when called to suffer persecution, lean upon that promise of God, Deut. xxxiii. 25. “ As thy days, so shall thy strength be.” When Christopher Love, on the scaffold, had finished what he had to say to the people, he lifted up his soul to God, saying *O Lord, I am this day to do what I never did; give me the strength I never had.* This prayer was agreeable to that promise. And so, believer, where ye have work to do, ye never did, viz to die either a natural or violent death, for Christs sake, ye shall have strength ye never had: Psa. xxix. and last verse, “ The Lord will give strength unto his people.”

SECTION IX.

Of the motive drawn from the plagues.

Having discoursed on the motive enforcing the exhortation drawn from her plagues: This motive belongs to the second general head in our plan, viz The pernicious consequences of Popery. The plagues of mystical Babylon are twofold, 1st, Temporal; and, 2^d, Eternal. Of both which we treated, from the second epistle to the Thessalonians; and so shall be the shorter here. We shall quote and glance two passages descriptive of her temporal plagues. The first passage we quote is that in Rev. xvi. 46. “ They have shed the blood of saints and prophets;” these is there sin; “ And thou, O Lord, hast given them blood to drink,” (*i. e.*) their own blood to drink, as in Isa. xlix. and last verse, there is their plague, “ for they are worthy;” (*i. e.*) they are meet and ripe for their plague. Their sin of shedding the blood of the Lord’s people and servants, renders the shedding of their blood a condign punishment suited to their sin. There is a vast difference betwixt shedding the blood of the martyrs, and shedding the blood of malefactors. To shed the blood of martyrs, is to take away their life unjustly: but to shed the blood of malefactors, is to take away their life justly; for as in Gen. ix. 6. “ Whoso sheddeth
“ man’s

"man's blood, by man shall his blood be shed." And sometimes the Lord, in a more immediate manner, takes away the life of malefactors. It is an observation of Harvey, that these two sins in Papists, viz. idolatry and persecution, the Lord has in all ages punished. The day which Lisbon had abused, to rob the eternal God of his honour, and to give it to the whole host of heaven; the day which Lisbon had abused in shedding the blood of thousands; on that very day the Lord came down, and her blood was required by sweeping it with the besom of a destructive earthquake.

2dly, The other passage is that in chapter xviii. 8. "Her plagues shall come in one day," (*i. e.*) in a little while: "death, and mourning, and famine, and she shall be utterly burnt with fire;" (*i. e.*) her seat, the city of Rome, shall be burnt with fire, with a subterraneous fire, bursting from a volcano, which is frequent in those parts, or with fire immediately from heaven, as Sodom and Gomorrah was burnt, Gen. xix. 22. or, which I rather think, with the fire of enemies, besieging her: for, in Rev. xvii. 16. it is said, "The ten kings shall burn her with fire." And what influence her burning shall have on other kings of the earth, is recorded in the 9th and 10th verses, some of the ten kings burn her; others of the ten shall bewail her, and lament for her, when they shall see the smoke of her burning. And what influence her burning shall have on the merchants of the earth, we are told from the 11th to the 16th verse. One piece of their merchandize, being the souls of men, the 12th verse directs us not to earthly, but to spiritual merchants, who trafficks with her for pardons and preferments; and who, for money prayed (as they said) souls out of Purgatory. But when they shall see the smoke of her burning, they shall weep and mourn over her: for no man buyeth her merchandize any more. And what influence her burning will have on ship-masters, and sailors, and as many as trade by sea, the 17th 18th and 19th verses inform us. These are mystical ship-masters, sailors, and traders; and when they

they saw the smoke of her burning, they wept and said, Alas! alas! &c.

And, *lastly*, What influence her burning will have upon the holy prophets and apostles, verſe 20th informs us: " Rejoice over her, thou heavens, and ye " holy apostles," &c. of which I ſpoke formerly.

As for her eternal plagues, there is one paſſage only I quote, and it is deſcriptive of her eternal plagues: Rev. xiv. 9. 10 11. " The third angel followed them," (*i. e.*) the firſt and ſecond angel, " ſaying, with a " loud voice, If any man worſhip the beaſt, and his " image, the ſame ſhall drink of the wine of the " wrath of God." The glorious goſpel of the bleſſed God being preached by the firſt and ſecond, thereupon a conditional commination is denounced by the third angel, " ſaying, If any man worſhip the beaſt, " and his image;" (*i. e.*) if any man now perſiſt and continue to commit idolatry after the Popiſh manner, which is the image of the Pagan idolatry, the ſame ſhall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; (*i. e.*) without a mixture of mercy, he ſhall be tormented with fire and brimſtone in the preſence of the holy angels, and in the preſence of the Lamb: (*i. e.*) he ſhall be under the Mediator's vengeance; and the Mediator's vengeance is dreadful: Luke xix. 27. " Theſe mine enemies, that would not that I " ſhould reign over them, bring hither and ſlay them " before me; and the ſmoke of their torment aſcend- " eth up for ever and ever." There is the eternity of their torments. It was a ſaying of Spira's, *That he would care little for hell, if it were no longer than 20,000 years; but when 20,000 times 20,000 years are expired, eternity will be but beginning*

O flee, I beſeech you, to the Saviour, from the wrath to come: To warn againſt eternal torments, with the greateſt, is the moſt merciful ſeverity.

CHAPTER IV.

Of the improvement of the whole.

SECTION I.

Of an inference concerning Protestants allowing Papists the free exercise of their religion.

FROM all that hath been said, we infer, that it is a grievous sin in Protestants to consent that Papists may freely exercise their religion.

1st, This measure of consenting is to make ourselves accessory not only to their errors in doctrine, corruption in worship, and tyranny in government, but also to their damnation.

2dly, This measure of consenting would involve us in perjury; for not only are three of our principal burghs, by the religious clause in their oath of admission, bound to oppose Popery, but also the whole Scotch nation is, by the national oath and covenant, bound to oppose it.

3dly, This measure of consenting would be a making peace with Rome: but as Jehu said to Joram, 2 Kings ix. 22. "What peace, so long as the whoredoms of thy mother Jezebel, and her witchcrafts are so many?" What peace can there be with that church which is the mother of harlots, and abominations of the earth? What peace can there be with that church, whose head is the man of sin? To be at peace with the church of Rome, is to be at war with heaven. Sooner, says Bishop Hall, may God create a new Rome, than reform the old.

4thly, This measure of consenting would involve us in their ruin. There is no safety in being in bad company, in being connected with those who are under the curse, Prov. xiii. 20. "A companion of fools shall
" be

"be destroyed." This text looks sternly and terrible on those who apostatise to Popery; instead of coming out, in obedience to the command of God, being come out, they go in again, and so involve themselves both in the sins and in the plagues of mystical Babylon: Ezra ix. 14. "Should we again break thy commandments, and join in affinity with the people of these abominations, wouldst not thou be angry with us, till thou hast consumed us?" &c. Nay then, saith the Lord, come out of her. Objection, The Papists tolerated swearing an oath of allegiance to the king, and swear that they detest that principle, that *No faith is to be kept with heretics*. Answer, If a Papist keep an oath of allegiance to a Protestant prince, and practically detests that principle, so far he is no more a Papist; for the council of Constance has determined that no faith is to be kept with heretics: And Pope Morton V. writing to the Duke of Lithuania, says, Be assured thou sinest mortally, if thou keepest thy faith with heretics. But the wickedness of this principle will appear, if you consider, that although the Romanists make nothing of breaking faith with heretics, (*i. e.*) Protestants, yet the breaking of faith with an heathen was condemned by God himself, in Zedekiah, Ezek. xvii. 22: Nebuchadnezzar had taken of Zedekiah, a solemn oath, to be true and faithful to him, as in verse 13th; but he despised the oath, and brake his covenant; and this issued in his ruin, and the ruin of his sons, verses 18-19. A perjured person is guilty of two crimes (wherein the malignity of perjury doth consist); 1st, In failing in his respect to God. And, 2dly, In his failing in his promise towards man.

SECTION II.

An address to Papists.

O ye Papists! what think ye of John's doctrine? Rev xiii. 8. "All that dwell upon the earth shall worship him, whose names are not writtē in the book of life," &c. Although some of these whose names are in the book of life, may have been inhar-

ed for a while by the Roman Antichrist, to yield him religious worship, yet none of them shall persevere in that worship to the last. Men living and dying in that delusion, evidence that they are reprobates. None of God's elect can die in that sin.

2dly, What think ye of Paul's doctrine? 2 Cor. v. 21. "God made Christ sin for us, that we might be made the righteousness of God in him." How was Christ made sin? Not by any infusion, but by imputation; and in the same manner believers are made righteous, not by any infusion, but by imputation; by the imputation of Christ's righteousness. All this is denied by your church, which teaches, that men are made righteous at first by the infusion of grace, and then justified by the merit of good works; and if so, Christ is dead in vain: and rejecting Christ's righteousness, how can ye be saved?

3dly, To the same purpose, what think ye of that doctrine in Heb. x. 20. "Having boldness to enter in to the holiest by the blood of Jesus?" &c. And as the blood of Jesus is the only way to heaven, so this blood, applied by faith, is a taking the way. The ordinary instruction appointed to be given unto men upon their death beds, in the primitive times, as Usher informs us was, that they should look to come to glory, not by their own merits, but by the virtue and merit of the passion of our Lord Jesus Christ; that they should place their whole confidence in his death only, and in no other thing; and that they should interpose his death betwixt God and their sins, betwixt them and God's anger. All this doctrine your church denies. Obedience to the commands and the merit of men's works, say they, is the only way to life: that way is precisely the way of the covenant of works; but righteousness comes by the law; then Christ is dead in vain; and how then can ye be saved?

4tly, As the way of Popery is exceedingly sinful, so it hath no solid way laid down for the removing of sin; and where these two concur, viz. heinous sin,
and

and no solid way to remove it, what can be looked for, but damnation? Where the disease is deadly, and the cure nought, death is unavoidable. By the principles of Popery, there is no purging of the conscience, no quieting of an awakened conscience. What can their penance, their pilgrimage, their indulgences, their invocations of saints, and such things, do to the sprinkling of an heart from an evil conscience? These, instead of cleansing, defile it more and more. If the great sacrifice Christ offered of himself be rejected, there remains no more sacrifice for sin, but a fearful looking for of judgement and fiery indignation which shall devour the adversaries.

SECTION III.

An address to all in general, in two or three exhortations.

THE first exhortation may be tendered in the words of Jesus to the Jews, John v. 39. "Search the scriptures." It was a determination of the council of Trent, that the lay people shall not read, nor hear the scriptures read. The words of the council are these, *Si quis legere aut habere Biblia præsumpserit absoluti-
onem peccatorum percipere non possit. (i. e.)* If any shall presume to read, or have a Bible, he cannot receive the remission of sins. It seems, with them, the reading of the Bible is an unpardonable sin. But Jesus says, "Search the scriptures, for in them ye think ye have eternal life, and these are they that testi-
fy of Me."

In the close of the 1st epistle to the Thessalonians, Paul says, "I charge you, by the Lord, that this epistle be read unto all the holy brethren." So I adjure you, by the Lord, that ye read, at this juncture, the book of the Revelation; and by way of motive to enforce this charge, ponder verse 3d of the first chapter, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Under

the time of the sounding of the trumpets, Antichrist's coming took place; and under the time of pouring out the vials, the destruction of Antichrist takes place.

Some object, and say, It is an obscure book. We answer, There are shallow places in it, wherein lambs may wade; and deep places, in which elephants may swim. The darker any place in it is to you, ye should read the greater number of sound expositors; those who explain scripture by scripture, as Protestant expositors do; and ye should also pray the more for the light of God's spirit, saying, "Send out thy light and thy truth, let them lead me."

The second exhortation may be tendered in the words of David to Solomon, 1 Chron xxviii. 9. "Know thou the God of thy fathers, and serve him." It is a Popish maxim, *That ignorance is the mother of devotion*; but the first commandment requires you to know and acknowledge God. By way of motive to encourage you in the use of the means of knowledge, ponder that passage in Heb. viii. 11. "They shall not teach every man his neighbour; they all shall know me," &c. What God requires in the law, he promises in the gospel. Question, What kind of knowledge is here intended? We answer, The knowledge intended is not a mere head, but heart knowledge, such as begets love to the Lord: Jer. xxiv. 7. "I will give hearts to know me." Mere head knowledge, is like the winter sun, hath light without heat; but heart knowledge is like the summer sun, having both light and heat; Luke xxiv. 22. This heart knowledge is an experimental inward knowledge. Men endowed with it know in themselves, that they have in heaven an enduring substance, Heb. x. 34; and can say with the Samaritan, John iv. 42. "Now we believe, for we have heard him ourselves." For more and more of this knowledge, Paul laboured, Phil. iii. 10. and the more of this knowledge, the stronger is our inward bulwark against every false religion; and hence in Psa. cxix. 93. "I will never forget
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“get thy precepts, for by them thou hast quickened me.” You may (as one expresseth it) as soon shape a coat for the moon, as fix them in divine truth, that know nothing of the power and efficacy of it in their heart. This, and that, and the other persuasion, is all alike to them. Persons unfixed in the true religion, are very receptive of a false persuasion; like clouds without water, they are driven to and fro with every wind. No man can have the idea of the sweetness of honey, like him that feels it; nor of religion, like him that tastes the power of it.

The third exhortation, may be tendered in the words of Paul to Timothy, 1 Epistle vi. 12. “Fight the good fight of faith; lay hold on eternal life.” Many are the enemies set to hold you out of the promised land; sin, Satan, and the world; and to fight against these, is a good fight: and this fight is to be maintained in the way of believing, and so said to be the good fight of faith. To animate you to fight against the Antichristianism of your own heart, and the Antichrist which is in the world, consider by way of motive,

1st, What the Spirit saith to the churches, in his epistle to Ephesus, Rev. ii. 7. “To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God.” What is heaven? It is the paradise of God. What is the happiness of heaven? It is to eat of the tree of life; and Christ is the tree of life, Rev. xxii.

2d, What the Spirit saith to the churches, in his epistle to Smyrna, Rev. ii. 11. “He that overcometh shall not be hurt of the second death.” What is the second death? The second death is the lake of fire: Rev. xx. 14. “Death and hell were cast into the lake of fire; this is the second death.” What is the happiness of heaven? It is not to be hurt of the second death: Rev. xx. 6. “Blessed and holy is he that hath part in the first resurrection.” There is a death after the body is dead; but upon the overcomer that death hath no power.

2d, What the Spirit saith to the churches, in his epistle to Pergamos, Rev. ii. 17. "To him that overcometh, will I give to eat of the hidden manna; and I will give him a white stone." What is the happiness of heaven? The happiness of heaven is to eat of the hidden manna; and Christ is the hidden manna: John vi. 32. "My Father giveth you the true bread from heaven." It is also to receive the sense of the justifying and adopting grace of God. We shall be before him in love.

4th, What the Spirit saith to the churches, in his epistle to Thyatira, Rev. ii. four last verses, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations." What is the happiness of heaven? It is to receive power over all the nations that forget God: Psa. xlix. 17. "The upright shall have dominion over them." 1 Cor. vi. 2. It is to receive, in the arms of sense, the morning star; and Christ is the morning star, Rev. xxii. 16.

5th, What the Spirit saith to the church, in his epistle to Sardis, Rev. iii. 5. "He that overcometh, the same shall be clothed in white raiment, and I will not blot his name out of the book of life." What is the happiness of heaven? It is to be clothed in white raiment, like Christ's raiment, Matth. xvii. 2. "We shall be like him. He shall change our vile bodies, &c."

6th, What the Spirit saith to the churches, in his epistle to Philadelphia, Rev. iii. 12. "Him that overcometh, will I make a pillar in the temple of my God." What is heaven? It is the temple of Christ's God. What is the happiness of heaven? It is to be made a pillar, (i. e.) fixed in heaven, and to go no more out of the heavenly state, Rev. xxii. 5.

7th, What the Spirit saith, in his epistle to Laodicea, Rev. iii. 21, 22. "To him that overcometh, will I give to sit with me on my throne." What is the happiness

happinefs of heaven? It is to fit with Chrift on his throne, (*i. e.*) it is to be a partaker of his glory, John xvii. 22.

Laftly, Confider what God, Father, and Holy Ghoft fays in Rev. xxi. 7. “ He that overcometh fhall inherit
“ all things, and I will be his God, and he fhall be
“ my fon ” What is the happinefs of heaven? It is to inherit all things, in inheriting God, who will be all in all to each in heaven. I will be his God, to glorify him; and he fhall be my fon, to live for ever with me; and fo fight the good fight of faith.

I conclude, by obferving, that the firft vifion John had in Patmos, was a vifion of Chrift; and the laft vifion he had there, was a vifion of heaven. O let my foul be converfant about, and taken up with Chrift and heaven, that heaven which confifts in the full enjoyment of God and the Lamb. To the adorable Three in One, by the man Chrift Jefus, be all praife, for ever and ever. Amen.

PART

PART II.

SECTION I.

The division of the Text.

Pfalm lxxiv 19. O deliver not the soul of thy turtle dove unto the multitude of the wicked; forget not the congregation of thy poor for ever.

IN this verse we have two petitions: 1st, "Deliver not the soul," (*i. e.*) the life of thy turtle dove; (*i. e.*) of the church, Song ii. 14. "unto the multitude of the wicked." Pool, in the margin, reads, *the wild beasts*; (*i. e.*) as in our translation, the multitude of the wicked, who, in their way, are not like men, but beasts; and not like tame, but wild beasts.

2d, "Forget not the congregation of the poor for ever." In Psa. ix. 18. the promise is, "The needy shall not always be forgotten;" &c. Upon that promise this petition is founded. It is the first petition we have principally in view; and in discoursing further upon it, we may enquire, 1st, Why the church is compared to the turtle-dove?

2dly, Who are the wild beasts?

3dly, What are some of her sins, on account of which the turtle-dove deserves to be delivered up unto the wild beasts?

4thly, What may encourage us to put up this petition: "O deliver not the soul of thy turtle-dove," &c.

5thly, Conclude with some exhortations.

SECTION II.

The first Head illustrated.

WE proposed to enquire, 1st, Why the church is compared to the turtle-dove?

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We answer, Because of a likeness in disposition and condition. 1st, The turtle-dove is a chaste creature: it is faithful to its mate; in which respect that passage in Isa. xxxviii. 14. is thought to be in allusion to the mourning of the one, after the death of the other. So the true church is faithful and constant in her love to Christ: and hence in Rev. xiv. 4. John. speaking of the numbers of the Christian church, says, "These are they who are not defiled with women;" (*i. e.*) are not corrupted with the erroneous doctrine and idolatrous worship of the Antichristian church: "for they are virgins;" (*i. e.*) they adhere stedfastly to Christ in all his ordinances, and are led by his word and Spirit. The tribe of Dan, in detestation of their first erecting public idolatry, Judges xvii. 18. is omitted and left out in Rev. 7; not that we are to suppose that tribe to be worse than others rejected; but to shew, that the sealed ones are not idolaters; no, they are virgins, all spiritual virgins.

2d, The turtle-dove is a mild creature, harmless and inoffensive: So the members of the true church are the quiet in the land, as you may read in Isa. xxxv. 6. These noisy professors, who talk of the truth, without the temper of Jesus, are foolish virgins; or, as one expresses himself, the empty drums of a church, all sound and no music. We must not oppose the corruptions of others with our corruptions; but shewing meekness towards all men, we are to be wise as serpents, and harmless as doves, Tit. iii. 2. Matth. x. 16.

SECTION III.

The second Head illustrated.

THE second thing proposed was, To enquire, who are the wild beasts? We answer, The four great empires are represented by the four great wild beasts, in Dan. vii. 3. The Babylonian empire, by that wild beast the lion, verse 4th. The Persian by that wild beast the bear, verse 5th. The Grecian by that wild
beast

beast the leopard, verse 6th. And the Roman by a wild beast, said to be terrible and dreadful, verse 7th. Wherefore, wild beasts, in the prophetic style, denote idolatrous and tyrannical empires; as far as they were and are without divinity, so far they were and are without humanity, Psa. lxxiv. 10. These empires being compared to wild beasts, which live upon other wild beasts, hold forth their gross idolatry, in opposition to the chastity of the turtle-dove; and likewise their horrid cruelty, in opposition to the mildness of the turtle. The first, second, and third empires were idolatrous, and cruel to the Jewish church; and the fourth was, and is idolatrous and cruel to the Christian church. The Roman empire, under the heathen emperors, was idolatrous, and cruel, in killing thousands of innocent Christians. Under Christian emperors, the Roman empire ceased for some time to be idolatrous and cruel; and then became again idolatrous and cruel under Popes. Rome Pagan, hath slain her thousands; and Rome Papal her ten thousands of innocent Christians. Question, What is the difference between the scarlet-coloured beast, and the woman sitting upon it, in Rev. xvii. 3. ? We answer, By the beast may be understood the empire of Rome, headed by the Pope, as king of kings; and by the woman sitting upon the beast, may be meant, the degenerate church of Rome, headed by the Pope, as bishop of bishops; because the Pope hath acted in that double capacity. He, in the 13th chapter, is described by two beasts: Of the one, it is said, it did rise up out of the sea, having seven heads, verse 1st. Of the other, it is said, it did come out of the earth, and it had two horns like a lamb, verse 11th. The body of the beast, in the first capacity, is ten kingdoms; and the ten horns of the beast are the ten kings of the ten kingdoms. These were not the kingdoms, the horns of the beast, till they embraced his religion, and submitted to his authority. And upon the seventh, or last head of the beast, that the horns were seen grown together, (*i.e.*) upon the Roman empire, in its seventh or last form of government. They are not like the heads of successive but contemporary kings,

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Rev. xvii. 12. They receive power as kings, one hour with the beast. The body of the beast, in the other, the second capacity, is the degenerate church of Rome; and the two horns he had like a lamb, are his false clergy; which is twofold, viz. regular and secular: and hence the Pope, and his clergy, are named the false prophet, Rev. xvi. 13. Now this spiritual beast, the Pope and his clergy, are said to make the image of the first beast viz. of that dragon mentioned in Rev. xii. 13. (*i e.*) of the former Heathenish empire, and the religion thereof, which therefore is said to live again: the Christian religion being, by the Pope and his clergy, moulded into a likeness and conformity to the old Heathenish religion of the empire. Were any of the ancient Romans now alive, and should they come into their assemblies, and behold their Priests in white, their processions, their sprinkling with holy water, their altars, tapers, statues of saints departed, and their worship of them. their *Pontifex maximus*, or great bishop and high priest, &c. they would cry out and say, This is just our old Roman Heathenish religion; only Jupiter is turned into Christ, and the priests of the gods of old into Popish bishops, and our ancient gods, Mars, Janus, Æsculapius, &c. (who were men departed) are changed for saints departed: So that the life of the old religion remains still, though there be a change of the gods worshipped. Thus, as Babylon of old made an image, and put to death all that would not fall down before it: so hath mystical Babylon (for to that Babylon, and to that image, is the allusion) set up an image of old Heathenish religion and worship; and upon the like penalty, enjoins the adoration of this image, and a conformity in worship to all the subjects of these ten kingdoms. Further, this beast is described from his followers, the company that cleaves to him. verse 16. He causeth all to receive a mark in their right hands, or in their foreheads, verse 17th, &c. that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. It was customary among the ancients, for servants to receive the mark of their master, and soldiers of their general, impressed on their forehead,

or in their right hand, that it might be known to whom they belonged: So the company that cleave to the beast, are distinguished into three ranks. 1st, Some have the mark of the beast, (*i. e.*) all in holy orders have his character. Their doctrine is, that a man entered into holy orders, doth, by his ordination, receive an indelible character, a secret invisible stamp, or impress, which can never be erased. 2dly, Others have the name of the beast, (*i. e.*) as he is named Papa, the Pope; so they profess themselves Papists, or to be of the Pope as their head, and in all things subjecting themselves unto him as his sons. 3dly, Others have the number of his name. To explain this third rank, it is proper to observe, that the word *number*, is, in several languages, put for the account, reckoning, or esteem, that commonly is had of men; as in Latin, we say, he is one *nullius in-num-ri*; (*i. e.*) one of no number, or account. And so to have the number of the beast's name, is to hold such doctrines and such rites in worship, as they shall be accounted, and reckoned, and that justly, to be Papists in heart and affection*. For, although they refuse the Pope's mark, and the name of Papists, yet underhand advancing the Pope's cause, they set up the image of old Popery in a Protestant reformed way; even as Popery is an image of Heathenish worship in a Christian way; so Goodwin interprets. Of these in holy orders among Papists, some are so openly, and those receive the mark of the beast in their foreheads; and others are so covertly, and those receive his mark in their right hand: So of the people, some profess the Popish faith avowedly; others do not profess, but they practise it; and it was a term of traffic, not to buy or sell, but with those of the above three ranks of men: Accordingly the canon of the council of Latern, under Pope Alexander III made against the Waldenses and Albigenses, enjoins, upon pain of Anathema, that no man presume to entertain them in his house, or exercise traffic with them. In this respect, as Mede observes, the

* The system of Arminius, as some have observed, is Popery, without its hierarchy.

the false prophet spoke as a dragon; for the dragon Dioclesian published a like edict, That no one should sell any thing to the Christians, unless they had first burnt incense to the gods.

SECTION IV.

The third Head illustrated.

THE third question we intended to answer was, What are some of our sins, on account of which we deserve to be delivered to that wild beast?

1st, Our own evil heart of unbelief, in departing from the living God, Heb. iii. 12. Our not improving Christ as we ought, both for righteousness and strength; or not studying, as required, to keep communion and fellowship with God in Christ, but walking in a natural way, without drawing virtue from Christ to enable us to die unto sin and live unto righteousness: our hearing the word of God, and reading the scriptures as men, not as believers; our praying and psalm singing as men, not as believers. Oh! there is little faith in Christ, in the manner of our going about the means of worship.

2dly, Our leaving our first love, Rev. ii. 4. To the angel of the church of Ephesus the Lord says, "I have somewhat against thee, because thou hast left thy first love." Alas! we in the Secession have left our first love. Where is that warmth of heart towards God, and towards one another, which once took place amongst us? Where is that communicating of experience of the Lord's dealing with the soul?—There are few in our day, like him who said, "Come all ye that fear God, and I will tell you what he hath done for my soul." Alas! our departures from one another, have originated in our departure from Christ, the centre of union. Many of us have made loud outcries against the sins of others, while we ourselves wallowed in the same sins, or as bad.

3dly, Our neutrality and indifferency as to that form of government Christ hath instituted in his house. In Ezek. xliii. 10, 11. the Lord says to the prophet, "Shew "to the house of Israel the form of the house," (*i. e.*) the form of the New Testament church; all the forms thereof, all the ordinances thereof, &c. The form of Presbyterial government includes, 1st, A parity among the members of Christ's courts, Matth. xx 25, 26 "The princes of the Gentiles exercise dominion "over them; but it shall not be so among you," &c. 2dly, The Presbyterial government includes a subordination of inferior to superior judicatories, as of kirk-sessions to presbyteries, and of presbyteries to synods, &c. as in Acts xv. And if the form of Presbyterial government be founded on the scriptures, the Independent and Episcopalian forms must be without scripture; yea against scripture; and not only inconsistent with scripture, but also with one another; and hence, in Rev. vii. the four angels on the four corners of the earth did, for a time, hold the four winds, (*i. e.*) of error, till the servants of God were sealed; and these being sealed, they did let them blow upon the earth, sea and trees. Winds not only inconsistent with truth, but also with one another, as Independency, lodging the government in the person of all the brethren, is inconsistent with Episcopacy lodging it in the person of one man. How lamentable is it then, for professed Presbyterians, by a vote, to admit Independents and Episcopalians into church communion, providing they be otherwise sound in the faith?

4thly, The toleration of a false religion, by those who have power to suppress it. State toleration of a false religion is contrary to Deut. xiii. 10.; Zech xiii. 2, 3.; and John ii. 15. Jesus made a scourge of small cords, and he drove out of the temple them that sold doves, sheep and oxen, &c. This is an example of coercive power to them who bear the sword. How zealous they should be, contrary to Rev. xvii. 16. the ten horns shall hate the whore, &c. Church-toleration of a false religion, when the erroneous are not proceeded against by church censure, is a sin condemn-
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ed in the angel of the church of Pergamos, Rev. ii. 14. "I have a few things against thee, because thou hast there," (*i. e.*) not merely in the place of thy residence, but in the bond of communion with thee, "them that hold the doctrine of Balaam," &c.: condemned in the angel of the church of Thyatira: Rev. ii. 20. "I have a few things against thee, because thou *sufferest* that woman Jezebel to teach and seduce my servants," &c. Both state and church toleration of a false religion are forbidden in the first commandment.

Toleration, as to religious tenets, wherein the godly and divinely learned do differ, we impugn not: As to them, it is our duty to bear with one another; but to tolerate Popery, is to encourage what, by toleration itself, we mean to destroy, viz. a spirit of persecution and bigotry of the most notorious kind.

We distinguish betwixt a vigorous execution of the penal statutes, and a relaxing or repealing of them. We wish not to see either the first or the last. In Luke ix. 46. Jesus said to his disciples, "The Son of man is not come to destroy men's lives, but to save them." The religion of Jesus, though it may be preserved by fire and sword, yet it is not to be propagated by fire and sword: and the relaxing or repealing of the penal statutes, is like loosing the wild beasts from their muzzle and fetters, and letting them out into a street. If the wild beast kill any person, shall they who loosed and let out the wild beast be held innocent? The penal statutes we consider as means of self-preservation, to prevent the growth of Popery to such an height as might put into the hands of Papists the power to persecute Protestants. The penal statutes are as artillery placed upon the ramparts of a city, harmless and inoffensive when no attack is made; but ready for defence when any assault is offered. If Papists remain peaceable, and do not attempt in any way to pervert and seduce others to make profelytes, they are in no danger by these statutes.

Objection. No man is to judge for another; every man hath a right to judge for himself in matters of religion. Liberty of conscience must be allowed.

Answer. Every man hath a right to try the spirits by the word of God, Isa. viii. 20.; 1 John iv. 1.; but the Spirit of God speaking in the scriptures, is the supreme judge, by which all controversies in religion are to be determined, Matth. xxiii. 29, 31.; Eph. ii. 20.; Acts xxviii. 25. The Spirit of God hath judged for every man, and laid his judgments before us in his word: And all his decisions therein, whether respecting faith or manners, we are indispensibly bound submissively to receive and practice, without gainsaying, however cross to our corruptions. The oracles of God are called his judgments, because therein God hath given judgment about all matters of religion, and in reference to the final states of men, saying, He that believeth shall be saved, and he that believeth not shall be damned.

SECTION V.

The fourth Head illustrated.

In the next place we may enquire, What encouragement have we to put up this prayer to God, saying, O deliver not the soul of thy turtle-dove unto the multitude of the wicked?

1st, The Lord's relation to the turtle-dove is a ground of encouragement: *thy* turtle-dove. In Pla. cxix. 94. the Psalmist, with this plea, "I am thine," petitions for salvation, "save thou me." It may be pleaded in the church's behalf, that she is God's turtle-

2d, The covenant of grace, of which we read in the 20th verse. Let us say to God, O deliver not the soul of thy turtle dove unto the wild beasts of Antichrist, for the sake of the blood of that covenant which is the condition of it. She is bought with the precious blood of Christ. O let us plead the promises of that covenant, and say, O God, for the sake of
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the great and precious promises of the covenant; deliver not the soul of thy turtle-dove unto the multitude of the wicked. Let us ground this petition upon that promise, Isa. xxvii. 2, 3. "A vineyard of red wine, I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day:" upon that promise, Isa. iii. 15. "As birds flying, so will the Lord defend Jerusalem: defending also, he will deliver it; and passing over, he will preserve it." Upon that promise, Isa. liv. 17. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." Upon that promise, Isa. lix. 19. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Upon that promise, Zeph. iii. 17. "The Lord thy God, in the midst of thee, is mighty; he will save; he will rejoice over thee with joy; he will rest in his love," &c.

3dly, To encourage us to present this petition, let us ponder that promise in Matth. xvi. 18. "The gates of hell shall not prevail against the church." Now the Lord hath made it out even in the darkest times of Popery, which in Rev. ix. seems to be limited to five months. In the beginning of that chapter, the star falling from heaven to earth, to whom was given the key of the bottomless pit, may signify a pastor, or pastors of note in succession, falling from being heavenly to become earthly; and from the keys of the kingdom of heaven, to be a minister or ministers of the keys of hell: and through this change of the keys, such a smoke arose out of the pit, as darkned the sun and the air; and out of the smoke came locusts, to whom it was given not to kill, but to torment men; (*i.e.*) the men of the world. The business of those locusts was, not to kill their bodies. Indeed when these locusts dealt with the saints, they killed their bodies; of which we have an account elsewhere in the Revelation; but the business of these locusts here, is with the men of the world, to hurt their souls with their poisonous doctrine, by which their conscience

conscience was so stung, and the true remedy not being applied, as to prefer death to life; and the time of their hurting men so is said to be five months, which was the time the flood prevailed on the earth, Gen. vii 24. To which there may be an allusion here; the flood was God's judgement on the whole world, except those in the ark: So the woe of the fifth trumpet came upon all the world, except the sealed ones. As five months, properly taken, is 150 days, so in Dan ix a week is put for seven years; and here a month may be put for thirty years. The whole of Antichrist's reign is 1260 years. So the darkest times of the whole dark time is 150 years. Whether these were in the last half of the ninth, and in the tenth century, or in the tenth, and first half of the eleventh century, those well read in history knew best: Or if the 150 years be descriptive of 150 yet to come, towards the close of Antichrist's reign, as some fear, because of what is said in Dan. xii 7. Rev. xi. 2. Or as the five months are repeated, whether 150 past be described by the first five months, and 150 years to come, be described by the last five months, I cannot determine. As in the ninth century, the doctrine of transubstantiation was first advanced in the west by Paschasius Radbertus, abbot of Corbie in France, and strenuously opposed by many learned men of that age; so the tenth century, even the writers of the Romish communion describe as the most wicked since the coming of Christ - and the eleventh was much of the same complexion with the tenth. Genebrard, speaking of the tenth, says, This age was chiefly unhappy in this one thing, that for almost 150 years, about fifty Popes totally degenerated from the virtues of their ancestors, being more like apostates than apostles. In the tenth century, Dupin owns, we find the first example of blessing bells, and the first example of canonizing a saint by a Pope. If it be asked what became of the church in the darkest times, we answer, The gates of hell did not prevail against her even then; for in verse 4th, it was commanded the locusts that they should not hurt the grass of the earth neither any green thing, neither any tree, but only those men who have not

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the seal of God in their foreheads. In the darkest times there have been witnesses for the truth; which, as one elegantly says, was like a fresh river that made her way through the horrid lake of Antichristianism, without mixing therewith, and at last did break up gloriously.

4thly, The last ground of encouragement may be taken from the power of that Lord whose property the turtle dove is. As to express Antichrist's estate, two beasts arise; the one out of the sea, and the other out of the earth. So in Rev. x. ii. this Lord, there called a mighty angel, "set his right foot on the sea, and his left foot on the earth;" denoting his power to make that enemy his footstool. So let all thy final enemies perish, O Lord; but let them that love thee, be as the sun when he goeth forth in his might.

CHAPTER II.

The application.

SECTION I.

The first exhortation.

BE encouraged to let your faith rest in this truth, that the time of Antichrist's reign is determined in the council of God, and declared in scripture to be forty-two months, Rev. xiii. 5. Each month consisting of thirty days, forty-two months are 1260 days, which is the time of the witnesses prophesying in sackcloth, and contemporary with the reign of Antichrist, Rev. xi. 2. 3. In the prophetic style, a day signifies a year: Ezek. iv. 6. "I have appointed thee each day for a year;" and so 1260 days are 1260 years. Some have fixed the beginning of these years in the year 406; and so the ending of them should have been 1666. Others have fixed their beginning in the year 500, and so their ending should have been in 1760: Both these computations we know, from experience, to be mistakes. Some have

have fixed their beginning in the year 606, when Phocas the tyrant declared Pope Boniface universal bishop, made a grant of the supremacy to him; and their ending shall be in 1866. Others fix their beginning in the eighth century, either in the year 755, when the Pope obtained the exarchate of Ravenna for himself, and afterwards acted an absolute temporal prince; or in the year 787, when the worship of images was fully established, and the supremacy of that Pope acknowledged by the second council of Nice. According to these calculations, the ending of those years will be either in the year 2015, or 2047. Which of these three calculations is the right one I cannot, nor will I say: for as Athiests, Deists, and other adversaries of the truth, have been much hardened in their infidelity by the mistakes of those who have been too particular and peremptory in timing future events; so the time of Antichrist's reign is reckoned up in scripture by days, by months, by years, not so much that we may know the season of his destruction as the certainty of it: for as Dr Owen observes, if his time hath but so many days, so many months and years, it must have a period. Faith and patience are to be exercised; for, as in Hab. ii. 3. The vision is for an appointed time, wait for it. The beginning and ending of Antichrist's reign is known to God, and we must live by faith, till the accomplishment.

SECTION II.

The second exhortation.

LET your faith, we beseech you, fix upon this truth, that after Antichrist and his adherents hath conquered for a time, the Lamb of God, and his company, by the blood of the Lamb, and by the word of their testimony, shall overcome at last, for ever and ever: Rev. xii. 11. compared with Rev. xvii. 14. In Rev. xiii. 7. it is said, "It was given unto him," (*i. e.*) the beast, "to make war with the saints, and to overcome them." The poor Waldenses, who maintained

ed the same doctrines with the genuine Protestants, looked upon themselves to be the people their prophesied of: and said, when they were under the butcheries of the Papal power, we are the conquered people of God, but these shall come forth conquerors. The first of the seven croisades, or expeditions of the Papists, was in a wicked war with them; and the other six were against the Turks, for the Holy Land.

In Rev. xi. 7 it is said, "When the two witnesses shall have finished their testimony, the beast shall make war against them, and shall overcome them, and kill them." This is the very last killing of the witnesses; whether they shall be killed only, as witnesses, by deposition, or also by killing their bodies, the fulfilment of the prophecy, will manifest. They lie killed and unburied three days and one half, (*i. e.*) three years and one half; and after three years and one half, the spirit of life from God shall enter into them, and they shall stand on their feet, as in verse sixth, and so at last they shall be conquerors. In Rev. xv. 2. John says, "I saw, as it were, a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, standing on the sea of glass, having the harps of God:" verse 3d; "They sing the song of Moses, the servant of God, and the song of the Lamb." The sea of glass may be the word, and the blood of Jesus, which for splendor is like a sea of glass mingled with the fire of God's love, and his Spirit's influences shedding the love of God abroad in the heart. The harps they have are hearts full of gratitude and praise to God, for giving them victory over Pagan idolatry, over Popish idolatry, and over the idolatry of spurious Protestants. Their song is recorded in the 3d, 4th, and 5th verses. They who have prayed for the ruin of Antichrist, here praise God for it: and this God requires at their hands, as being for his glory and their good. As their song is excellent, so it well fitteth their case: Rev. vii. 10. "They cried with a loud voice, Salvation to our God, and unto the Lamb." Antichrist derived salvation
from

from so many, and divided the praise thereof amongst so many, as little thereof remained to God and the Lamb. These, to shew a plain crossing of all Popery, and a triumph over it, acknowledge all salvation to be of God in Christ; and therefore all the praise thereof to belong only to our God and the Lamb. God in Christ was the God of David's praise, Psa. cix. 1; of Jeremiah's praise, Jer. xvii. 14. God in Christ, is the God of all the praise of all saints.

Further, we may note, that those who suffer under the Papal power, shall be partakers of the same honour and felicity with those who have suffered under the Pagan power: Rev. xx. 4. "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and who had not worshipped the beast," &c. They lived and reigned with Christ 1000 years; and the rest of the dead lived not again till the 1000 years were finished; this is the first resurrection: verse 6th, "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power," &c. The learned Dodwell hath observed, that the faith of what is said about these 1000 years, was one principle cause of the fortitude of the primitive Christians; they even coveted martyrdom, in hopes of being partakers of the privileges and glories of the first resurrection.

At the expiration of the 1000 years, Satan being loosed out of his prison, shall make one attempt more to re-establish his kingdom. Verse 8th, "He shall go out to deceive the nations," described as being in the four quarters of the earth, and distinguished by the name of *Cog* and *Magog*, and to gather them together to battle; and accordingly being very numerous, as the sand of the sea, they, as in verse 9th, "went upon the breadth of the earth, and encompassed the camp of the saints about, and the beloved city." But they shall not be able to hurt the church of Christ. No, they shall be destroyed in an extraordinary manner, by fire from heaven. Verse 9th, And the devil himself, the ring-leader of this rebellion

an against the Lord and his anointed, shall not merely
 be restrained, as formerly, but shall be cast into the
 lake of fire and brimstone, into which the beast and
 the false prophet were cast before him, as in Rev. xix. 20.
 and together shall be punished with everlasting destruc-
 tion, as in verse 10th. From the 11th verse, to the
 close of the chapter, John records a vision he had of
 the general judgement, described from the judge: "I
 saw a great white throne, and him that sat on it,"
 (i. e.) God in the person of the Son, John v. 22. de-
 scribed from the pannels. Verse 12th, "I saw the
 dead small and great stand before God." Verse 13th,
 "The sea gave up the dead which were in it, and
 death and hell delivered up the dead which were
 in them." The good, the bad, the very worst of
 the bad, the beast and the false prophet, and the de-
 vil, all must, at the last day, appear before the judg-
 ment seat of Christ, 2 Cor. v. 10 and 1 Cor. vi. 3.
 described from the proceedings of the judge to judge-
 ment. "The books were opened, and another book
 was opened, which was the book of life; and the
 dead were judged out of those things which are
 written in the books, according to their works:"
 There is the book of God's remembrance, which is
 the same with his omniscience, whereby he exactly
 knows every man's state, thoughts, words, and deeds,
 done in the body, whether good or bad, Mal. iii. 16.
 There is the book of conscience which is the double
 of the book of God's remembrance, so far as it re-
 lates to one's own state and case, Rom. ii. 15. By
 the opening of these books, matters of fact will be
 manifested, they being records of matters of fact.
 And there is the book of the law, which is the stand-
 ard of right and wrong; and by the opening of this
 book the matters of fact in the former books will be
 shewed to be good or evil, and the law is the standard
 of the sentence pronounced upon those who are under
 it. Rom. ii. 12. "As many as have sinned without
 the law," (i. e.) without the written law, "shall
 perish without the law," (i. e.) without the written
 law: By the law of nature, the heathen will be con-
 victed of having committed such things as are worthy

of death: Rom. i. 21. "And as many as have sinned
 "in the law," (*i. e.*) under the written law, "shall
 "be judged by the law," (*i. e.*) by the written law.
 Ezek. xviii. 4. "The soul that sinneth shall die," com-
 pared with John viii. 24. "If ye believe not that I
 "am he, ye shall die in your sins." Believers not be-
 ing under the law as a covenant, will not be judged by
 it, but by the book of life, wherein the names of
 the elect are written, who were chosen in Christ be-
 fore the foundation of the world, and in whom they
 have conformity to the law as a covenant, (*i. e.*) ho-
 liness of nature, holiness of life, and in whom they
 gave full satisfaction to divine justice for sin, by his
 death. *When I am judged, said one, I will say to*
the judge, all my sins were thine, and all thy deeds
are mine; and by the opening of this book will be
 made known who were elected to life, and who not.
 In the 14th and 15th verses, is described the execution
 of the sentence of the wicked. "Death and hell were
 "cast into the lake of fire; this is the second death,
 "and whosoever were not found written in the book
 "of life, were cast into the lake of fire." It may
 seem strange that death should be cast into the lake of
 fire; which is the second death; but the meaning is,
 that temporal death which hitherto had exercised do-
 minion over the race of men, shall be totally abol-
 ished; and with respect to the wicked, be turned into e-
 ternal death. All the effects of sin, and of the curse,
 shall be removed out of the world, and confined to
 the place of the damned. Further, from Matth. xxv.
 we learn, that the sentence of the righteous, though
 first passed, yet is last executed on them. Verse 46th,
 there Jesus, speaking of the wicked, says, "These
 "shall go away into everlasting punishment, but the
 "righteous into life eternal." And if it be asked,
 Whether, or into what place shall the righteous go
 into life eternal? To this question we have an answer
 in Rev. xxi; and to the 6th verse of xxii "I John
 "saw a new heaven and a new earth, and there was
 "no more sea." From this remarkable property in
 the new earth, that there is no more sea, it is evident
 that the new heaven and the new earth are not design-
 ed

ed to take place till after the general judgment; for before the general judgment, the sea gave up the dead which were in it. By the new heaven and new earth, is meant that visible heaven, and this earth, changed not in substance, but qualities; and this change will be effected by fire; and so no more sea, it being mingled with the other elements, 2 Pet. iii. 10. 12. In this new world the new Jerusalem appears too in full splendor, verse 2d, "I saw the holy city, the new Jerusalem, coming down from God, out of heaven," &c. The holy city includes both the inhabitants and their habitation; so he explains it, verse 9th, "Come hither, said one of the seven angels, I will shew the bride, the Lamb's wife. Verse 10th, he shewed that great city, &c. compared with the last verse: "And there shall in no wise enter into it, any thing that defileth — but they who are written in the Lamb's book of life." There the inhabitants are distinguished from their habitation. The persons are holy, and the place is holy, and so it is the holy city.

1st, It is described from its name; *New Jerusalem*: New, in the same sense in which the visible heavens and the earth are said to be new, not in respect of the substance, but qualities of the citizens bodies, Phil. iii. 21: Further, the holy city is described, 2dly, from its descents; coming down from God out of heaven, the invisible heaven will be the habitation of the saints: but if the Lamb shall repeatedly come down out of that heaven which never waxeth old, unto the new heavens and the new earth, all new Jerusalem, the triumphant church, will follow him, Rev. xiv. 4. Described, 3dly, from its relation to Christ, prepared as a bride adorned for her husband, (*i. e.*) shining in robes of glory, verse 11th, having the glory of God, as *Uxor splendescit radiis mariti* (*i. e.*) comely, through his comeliness put on her: and remaining united to Christ her bridegroom. Earth shall then become heaven, or rather it will be a heaven upon earth, verse 3d. The tabernacle of God is with men, dwelling visibly in his tabernacle of human nature, among men, 2 Pet.

iii. 12. in the new heavens and new earth dwelleth righteous. Described, 4thly, From its form, verse 16th, it lieth square. This imports the immutability of the blessedness of the citizens, Rev. iii. 12. Described, 5thly, from its wall; verse 12th, great and high. This is God himself, Zeh. ii. 5. I will be unto her a wall of fire round about. Described, 6thly, from the twelve foundations of its wall, verses 14. 19. 20. having in them the names of the twelve apostles. This implies, that in their doctrine they held forth Christ as the foundation on which the church, considered both as militant and triumphant, is built, 1 Cor. iii. 11. Described, 7thly from its twelve gates, having written on them the names of the twelve tribes of the children of Israel. On the east three gates, on the north three gates, &c. verse 13th. This implies the access the true Israel of God hath to it from all airts, Matth. viii. 12. No enemy is feared there, 25th verse. Described, 8thly, from its street; verse 21. "The street of the city" was pure gold, like transparent glass." The gold of Ophir is not like transparent glass; but the golden street where blessed men meet, is like transparent glass. Described, 9thly, from the temple of it, verse 22. "The Lord God Almighty, and the Lamb, are the temple of it." Described, 10thly, from the light of it, verse 23. The city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof. How beautiful soever the sun is, it is not needed there. No, no, the glory of God lightens it, and the Lamb is the luminary thereof. Described, 11thly, from its river of life: Chap. xxii. "He shewed me a pure river of water of life, clear as crystal proceeding out of the throne of God and of the Lamb." The streams of that river make glad that city, Psa. xvi. 4. Plenty of the vital pleasant influences of the spirit there, Psa. xxxvi. 8. Described, 12thly, from its tree of life, verse 20. "In the midst of the street of it, and of either side of the river, was there the tree of life," &c. This tree is Jesus Christ, with his blessings, Rev. ii. Described, 13thly, from its freedom from all evil: verse 2d, "There shall be no more curse." Chap. xxi. 4. "God

“ God shall wipe away all tears from their eyes; and
 “ there shall be no more death,” &c. Described,
 24thly, from its fruition of all good: verses 3. 4.
 “ His servants shall serve him, and they shall see his
 “/face:” as courtiers see the king, so they shall
 see the Lamb with the eyes of their body, and God in
 the Lamb, with the eyes of their mind. Their hap-
 piness shall have no end: verse 5, “ They shall reign
 “ for ever and ever.” O to be there! Let my soul
 live; and it shall praise thee for ever and ever.

F I N I S

I JA 64

E R R A T A*.

- Page 12 line 19 for *scripture judge*, read *supreme judge*.
 18 6 for *him*, r. *them*.
 21 4 from the foot, for *pontification*, r. *pontifical*.
 24 11 from the foot, for *slaid*, r. *died*.
 25 19 from the top, for *Rae*, r. *Row*.
 40 38 for *Deurah*, r. *Demons*.
 41 2 from the foot, r. *and plead that promise*.
 57 18 r. *mifery of the persecuted*
 59 17 after the word *exhortation*, r. *drawn from her fins, we proceed to the motive*.
 69 4 after *father*, r. *Jon*.
 71 7 for *numbers*, r. *members*.
 83 5 for *these*, r. *there*.

* The manuscript not having been correct, and the Author at a great distance, the publisher has been unavoidably led into many errors, of which, however, the above are the principals: the rest are obvious, and easily corrected.

Mr. Hebron

